

JEREMIAH

STUDY GUIDE

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These materials are taken from a World Wide LIT self-study course I wrote in the 1990's. They include direct Bible study, also study of *Jeremiah: Prophet of Judgment* (1966), by Irving L. Jensen. That commentary was later revised (see Important Instructions) to include Lamentations, not included here. Do all the direct study; also read the questions and answers based on the commentary.

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GOALS

This course is designed for you if you have previously studied in the Bible. It is longer and more difficult than many LIT courses. The aim of the course is for you to become acquainted with Jeremiah, both the book and the prophet. You will also practice some important Bible study methods. When you finish this course you will know, for example, about this book:

- Its historical background
- Its relationship to the LORD's Old Testament kingdom
- The meanings of many of its prophecies
- Many facts about its author and other persons in it

ABBREVIATIONS

A.D.	(Anno Domini) of the Christian era
B.C.	Before Christ
ch.(chs.)	chapter(s)
KJV	King James Version of the Bible
Mt.	Mount(ain)
NASB	New American Standard Bible
NIV	New International Version of the Bible
p.(pp.)	page(s)
v.(vv.)	verse(s)
√	shows a question serving as basis for examination

BIBLE BOOK ABBREVIATIONS

Gen.	2 Kings	Isa.	Nah.	Rom.	Titus
Exod.	1 Chron.	Jer.	Hab.	1 Cor.	Philem.
Lev.	2 Chron.	Lam.	Zeph.	2 Cor.	Heb.
Num.	Ezra	Ezek.	Hag.	Gal.	James
Deut.	Neh.	Dan.	Zech.	Eph.	1 Peter
Josh.	Esth.	Hos.	Mal.	Phil.	2 Peter
Judg.	Job	Joel	Matt.	Col.	1 John
Ruth	Ps.	Amos	Mark	1 Thess.	2 John
1 Sam.	Prov.	Obad.	Luke	2 Thess.	3 John
2 Sam.	Eccl.	Jonah	John	1 Tim.	Jude
1 Kings	Song of Sol.	Mic.	Acts	2 Tim.	Rev.

IMPORTANT INSTRUCTIONS

Welcome to this study of Jeremiah—one of the great major prophets and his main book of prophecy. As you study this course, you will learn much about the character of God and His ways with men. Specifically, you will see why He brought to an end His kingdom in Israel—and some of His plans for the future. Jeremiah himself will come into focus as an example.

COURSE MATERIALS

Follow this study guide step by step throughout your study. It will tell you when to read and study your Bible and how to use your textbook, *Jeremiah and Lamentations*, by Irving L. Jensen. The textbook is based on the American Standard Version of the Bible. If at all possible, use an even more modern version, such as the New International Version. However, the King James Version (KJV) will serve if necessary, and will be the basis of comments in this study guide. (The international version of this course provides KJV glossaries.)

UNITS AND LESSONS

The course consists of thirteen lessons arranged in four units, each with its own unit examination. As a rule, each lesson contains the following features:

- After the title, lesson objectives in question form
- Instructions for studying the Bible and the textbook
- Questions to emphasize the main points
- Answers to the questions, so that you can check your own answers

READING JEREMIAH

Reading a Bible book properly is the most important way to get acquainted with it. Since Jeremiah is the longest book in the Bible, time limitations do not let us require that you read the whole book at one time. But you will read nearly all the book little by little. Read actively, looking for information and recording your discoveries. If possible, read in a modern version.

ANSWERING LESSON QUESTIONS

The questions in each lesson are planned to help you learn—not to test you. Checkmarks (✓) identify the main questions, which most directly reach lesson objectives and serve as basis for each unit examination. Answer each question, using the textbook and your Bible as you need. Then compare your answers with those given in Answers, beginning on page 41. Optional questions are to be answered if your instructor says so.

TAKING UNIT EXAMINATIONS (available upon request)

As you finish each unit, you will be told how to prepare for the unit examination. After preparing, take that examination, writing answers on that page. While taking unit examinations, you are not permitted to look up answers.

Begin each time of study with prayer to ask the divine LORD of Jeremiah to help you learn.

UNIT ONE

LESSON 1

Background

Have you read
“Important Instructions”?

The Old Testament kingdom of God: (1) when and where did it begin? (2) when and how did it end? (3) how is Jeremiah related to its fall? What is the theme of the book? Can you give dates for the beginning of Jeremiah’s ministry and the fall of Jerusalem?

In this study guide “the author” means the author of the textbook, Irving L. Jensen. The textbook is also called “the commentary.” “Jeremiah” refers either to the prophet or to his book by the same name (also called “this book”). “The LORD” (in all capital letters) is used in place of the divine name *Yahweh*. All dates are before Christ (B.C.).

As the author points out, the book’s three main ideas are

- the PROPHET Jeremiah
- God’s SOVEREIGNTY (His great power and rights)
- JUDGMENT (its execution and reasons for it)

1. Twelve short passages are listed from a to l. With one exception each of these emphasizes one of the three main ideas above. Quickly look at each passage, then indicate what you think is its main emphasis (see a below).

If the passage emphasizes
the PROPHET
God’s SOVEREIGNTY
JUDGMENT

Mark it
P
S
J

*When you finish, see our
opinions in Answers, page 41.*

- | | | |
|--------------------|-----------------------|-----------------------|
| a. <u>P</u> 1:4–10 | e. ____ 21:1–9 | i. ____ 40:1–6 |
| b. ____ 2:1–13 | f. ____ 30:1–3, 10–11 | j. ____ 45:1–5 |
| c. ____ 11:18–23 | g. ____ 32:16–22 | k. ____ 46:1–2, 25–28 |
| d. ____ 18:1–10 | h. ____ 34:1–7 | l. ____ 52:1–11 |

2. Read pages 5–15 (Preface and Introduction) in the textbook; read the footnotes also. After you read, then answer the following questions.
3. Label each of the following statements true or false. You may look up the answers in the textbook. After you label them all, see if your answers are the same as those in Answers. If you missed one, look it up in the textbook.
 - a. What the prophets say repeatedly is very important.

- b. When studying Jeremiah, the reader should meditate after each verse.
 - c. In this course the student should read the commentary each time before reading the corresponding paragraph in the Bible.
 - d. It is difficult to find parallels between our world and Jeremiah's world.
 - e. The book of Jeremiah tells more about its author than the book of Isaiah.
 - f. This book shows that a prophet's life can involve very great cost.
 - g. Within each main division of Jeremiah, chronological order is usually followed.
 - h. Jeremiah has the most chapters of any Major Prophet book.
 - i. Beginning in chapter 21 of Jeremiah, specific prophecies warn of the sure fall of Jerusalem.
 - j. The Northern Kingdom of Israel was taken into captivity about one hundred years before Jeremiah's ministry.
 - k. The Battle of Carchemish (605 B.C.) decided the struggle between Egypt and Babylon.
 - l. Jeremiah finally succeeded in convincing Judah to submit to Babylon.
 - m. In this textbook "Babylonians" means the same as "Chaldeans." (See footnote 6.)
 - n. Jeremiah's deep feelings were largely a hindrance to him as a prophet.
 - o. This textbook explains nearly every truth in Jeremiah.
4. Why should one study by paragraphs in Jeremiah?

NOTE: Almighty God has always ruled over the entire universe (Ps. 103:19). But for centuries He also had a kingdom on this earth. As told in the book of Exodus, that earthly kingdom began when He took the nation of Israel out of Egypt. "Ye have seen," He reminded Israel at Mt. Sinai, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Exodus 19:4). The covenant He made with Israel at Sinai was designed to make them His "kingdom of priests" (19:6). "Make me a sanctuary," He instructed Moses (25:9), "that I may dwell among them." The most important feature of the sanctuary was an ark, where "I will meet with thee [Moses], and I will commune with thee...of all things which I will give thee in commandment unto the children of Israel" (25:22).

Thus Israel became the kingdom of God (Psalm 114:1–2; 1 Chronicles 28:5; 2 Chronicles 13:8); the LORD God was their King (Judges 8:22–23; 1 Samuel 8:6–7; 1 Chronicles 29:23). The rest of the Old Testament is the story of that kingdom. But due to Israel's long-continued rebellion, that earthly kingdom came to an end when Jerusalem and the temple were destroyed in 586 B.C. Its fall is the main story of Jeremiah.

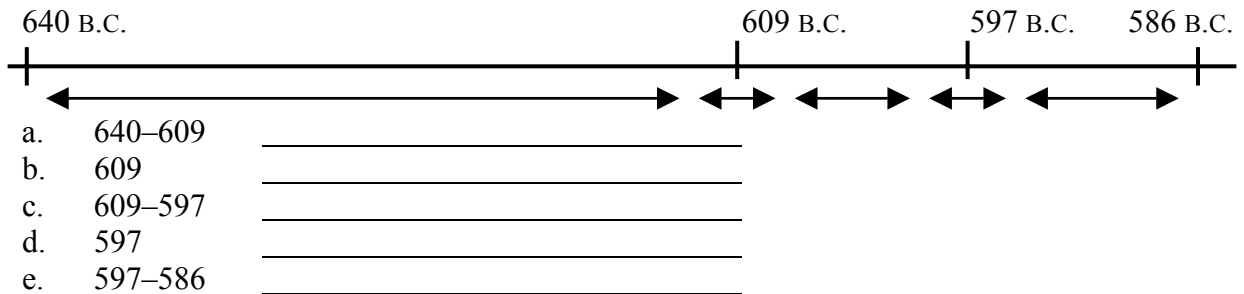
- 5.√ The Old Testament kingdom of God (Answer from the note above.)
- a. When and where did that kingdom begin?
 - b. When and how did it end?
NOTE: The author considers this event the most important in the Old Testament history of Israel (p. 7). Certainly it receives the most attention.
 - c. What is the relationship of the book of Jeremiah to the fall of the kingdom?
6. List three similarities between our times and those of Jeremiah.

7. List three characteristics of the book of Jeremiah. (pp. 8–9)
8. a. Parts 1 to 4 below list sections of Jeremiah. Tell if each section is a) mainly narrative b) mainly oracles c) both discourse and narrative.
 1. chs. 1–20
 2. chs. 21–33
 3. chs. 34–35
 4. chs. 46–52
 b. Which chapters deal with the new covenant?
 c. In which division is the main part of Jeremiah’s condemnation of Israel?
9. List four general impressions one would get from a quick reading of Jeremiah. (p. 9)
10. The chart on textbook page 11 indicates which chapters begin each main division (chs. 1, 21, 45) and each subdivision (chs. [1], 2, 11, 21, 30, 34, 40, 45, 46, 52). You read from these same chapters in question 1. Look quickly at each of them again, to see how it begins its section. (To learn more, if you have time, copy the chart first.)

NOTE: Although it may seem tedious, learning a few key dates and names will help you to understand Jeremiah. Remember that before Christ, the earlier the date, the larger the number. For example, 640 B.C. is earlier than 609 B.C.

11. In the chart that follows, the letters a to e stand for the five kings who reigned in Judah during the time Jeremiah prophesied (p. 12). Write their names in or below the chart. There are only four dates because some of the kings ruled so briefly and were replaced in the same year. Later you will memorize all this.

THE LAST KINGS OF JUDAH



12. For each of the five events listed below, indicate the corresponding date from these six: 722, 627, 612, 605, 597, 586. (See pp. 12–13.)
 - a. ✓ beginning of Jeremiah’s ministry
 - b. end of the Assyrian power
 - c. battle of Carchemish
 - d. ✓ fall of Jerusalem
 - e. fall of the Northern Kingdom of Israel
13. God used Jeremiah’s personal qualities in His service.
 - a. List five of those qualities.

- b. In a weak man some of those same qualities may be perverted. For example, gentleness may be perverted into lack of firmness. List at least three more of Jeremiah's qualities and what they could be perverted into.
- 14.√ State the theme of the book in the author's words. Notice that it combines the three main ideas you saw in question 1.

OPTIONAL

15. Much of God's written revelation to man (the Bible) has been given in and through real historical situations such as the one Jeremiah lived in. What advantages are there in God's connecting revelation to history?
16. As King of Israel, the LORD gave just laws for the good of that nation. Where can those laws be found for study and application?

LESSON 2**Jeremiah 1:1–3; 2 Kings 21–25; Daniel 1**

From memory can you fill in a chart to show the last five kings of Judah (with dates), Jeremiah's ministry, and the Babylonian invasions?

Old Testament prophetic books, such as Jeremiah, grow out of Old Testament history. To fully appreciate the prophecies and understand them accurately, one must know their historical background. You will continue to study the background of Jeremiah in this lesson.

1. Read Jeremiah 1:1–3 and reread textbook pages 12–13, then answer.
 - a. Who were the three main kings of Judah while Jeremiah was a prophet?
 - b. True or false? Jeremiah began his ministry in the thirteenth year of Amon's reign.
 - c.√ Jeremiah's ministry began in _____ B.C. and extended past the fall of Jerusalem in _____ B.C.
 - d. In a round number, how many years did Jeremiah serve as prophet up to the fall of Jerusalem?
 - e. Jeremiah's home town was about three miles northeast of Jerusalem. What was its name? (Jeremiah. 1:1)
2. Read 2 Kings 21, then answer.
 - a. What reason did God give through the prophets for abandoning His inheritance, Israel? (Find and copy His words.)
 - b. True or false? King Manasseh put idolatrous altars and images even in God's own house in Jerusalem.
3. Read 2 Kings 22–23, then answer.
 - a. True or false? The high priest in Josiah's reign had the same name as Jeremiah's father. (Compare 2 Kings 22:4 to Jeremiah 1:1.)

- b. What book made Josiah tear his clothes and weep?
 - c. Who sent word to Josiah that the evil on Jerusalem would come after Josiah's time?
 - d. Who made a covenant to obey God's commandments?
 - e. Where and how did Josiah begin in his reforms?
 - f. When destroying idolatry, how far did he reach? (to what cities?)
 - g. In what city of Israel did he fulfill an ancient prophecy?
 - h. True or false? After Josiah's death Jehoahaz, his son, reigned eleven years.
4. Read 2 Kings 24–25, then answer. Notice that Nebuchadnezzar, king of Babylon, or his forces, came to (invaded) Jerusalem three times (24:1–2; 24:11; 25:8). Each time he took captives to Babylon—three “deportations.”
- a. With 2 Kings 24:1–2 compare Daniel 1:1–6. What outstanding young man was deported to Babylon in Jehoiakim's third year?
 - b. In the second deportation, Jehoiachin was taken to Babylon. Who else were taken?
 - c. In this same deportation a young priest was taken to Babylon who five years later began to prophesy to the exiles. Read Ezekiel 1:1–3 and tell who he was.
 - d. After the destruction of Jerusalem described in 2 Kings 25, no one else has ruled from the throne of David. (Governors after the exile did not rule as kings.) Who then was the last ruler on that throne?
 - e. In what year and month for Zedekiah did the Babylonians begin their final siege of Jerusalem?
 - f. True or false? Zedekiah was killed by Nebuchadnezzar at Riblah.
5. Read Appendix I (pp. 141–143) of the textbook, then answer. The author suggests that this book was written in at least four stages, beginning with chapters 1–20. List the stages he suggests. (Don't spend much time on this; parts of his suggestions are not clear.)
6. Carefully study the chart in Appendix II (pp. 144–145) of the textbook. Notice that it has five parallel sections, beginning with Jeremiah's ministry. We will call each of these sections a “time line.” Because of printing limitations, distances on these time lines are not proportional to actual time. For example, in the line for “Kings of Judah,” (1) the thirty-one years for Josiah are given less space than the eleven years for Jehoiakim or the eleven years for Zedekiah; (2) the other two kings of Judah have space enough on the chart for several years apiece—but only reigned three months each. Yet, you can use the chart to answer the following questions.
- a. What country was the world power during most of Josiah's reign?
 - b. What country was the world power after 605?
 - c. Was Jeremiah a prophet before Nebuchadnezzar's first siege of Jerusalem?
 - d.√ The Babylonians came against Judah during the reigns of what three different kings of Judah?
 - e. What event marked the end of Assyrian ascendancy?

7. Read the rest of Appendix II (pp. 146–147), then answer.
 - a.√ Who was king of Judah when the first deportation to Babylon took place?
 - b. True or false? Nebuchadnezzar appointed three of the last five kings of Judah.
 - c. True or false? The last three kings of Judah all hated Jeremiah.
 - d. See if you can list from memory the last four kings, telling how long each one reigned and his relationship to Josiah.
8. Study Appendix III (pp. 124–125) of the textbook. Notice that the region south of the broken line was desert, which in that area was impossible to travel across. After studying, answer the following.
 - a. What main route was Jeremiah’s land on? (What countries did it link?)
 - b. What two rivers flowed through the land of Babylon?
 - c. On which river was located Nineveh, the capital of Assyria?
- 9.√ Now test your memory. Make your own chart entitled “THE LAST KINGS OF JUDAH.” On it in the proper places put the following information. (You will be asked to fill in a similar chart for the unit examination.)
 - (a) the names of the last five kings
 - (b) their four dates
 - (c) Jeremiah’s ministry, with beginning date
 - (d) the three Babylonian invasions

OPTIONAL

10. Why do you think God permits evil men to come into power (for example: the wicked kings of Israel and Judah or the wicked rulers of the last fifty years)?

LESSON 3

Jeremiah 1:1 to 4:4

At Jeremiah’s call to be a prophet, (a) what office did he already have? (b) what were the two visions and their meanings? What two stupid evils had Israel committed, according to Jeremiah 2:13? God’s earthly throne: (a) what was it under the old covenant? (b) what will it be when Israel is restored?

1. Look at footnotes 3 and 6 (on pp. 22 and 25 of the textbook), which list verses where new paragraphs begin. Adding chapter 1, these verses are 1:1, 4, 11, 17; 2:1, 4, 9, 14, 20, 26, 29; 3:1, 6, 11, 19, 22b; 4:1. Mark each of these verses in your Bible, possibly with a color or a circle.
2. Read Jeremiah chapter 1, paying attention to the paragraphs you just marked. (In other words, be aware of what each paragraph emphasizes.) The “seething pot” with “its

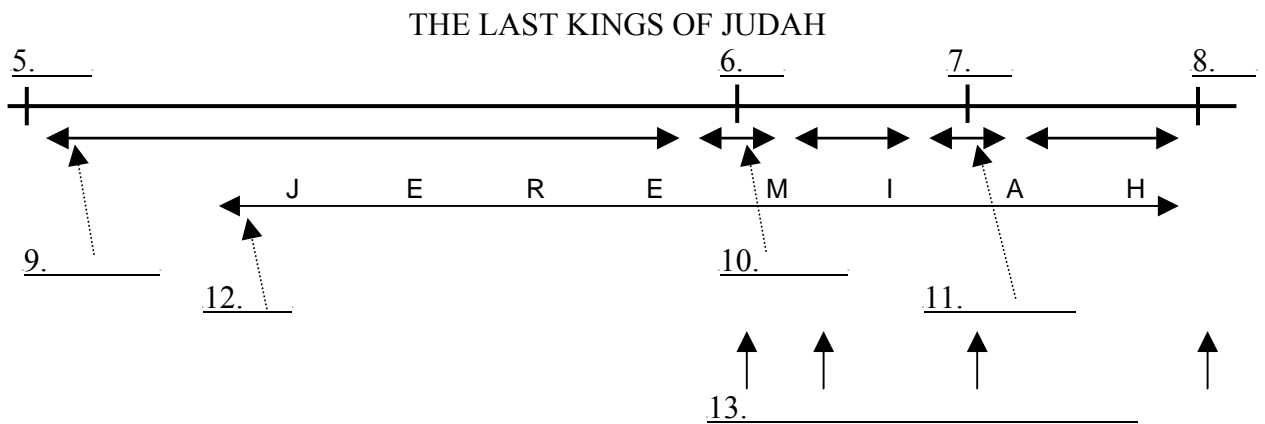
- face...toward the north” (v. 13) was a “boiling pot [caldrón] tilting away from the north” (NIV). This means that its dangerous contents were spilling out toward Judah.
3. Read the commentary (textbook) from page 17 to “Discourses” on page 22. As you read about each paragraph, constantly refer to that paragraph in your Bible.
 4. Label each of the following statements as true or false.
 - a. The “Discourses” are divided into sermons and experiences.
 - b. Anathoth was a priestly town close to Jerusalem.
 - c. Jeremiah introduces most chapters in the first person style (as in 1:4).
 - d. Jeremiah felt he was capable of being a prophet.
 - e. Most of the book of Jeremiah speaks of doom and death.
 - f. The “awake” (almond) tree was a symbol of Jeremiah himself.
 - g. Babylon was geographically north of Judah.
 - h. Jeremiah’s message would produce many loving converts among his people.
 5. Under “Discourses” the author lists “Public Sermons” and “Personal Experiences.” How many of each does he list?
 - 6.√ What office did Jeremiah have before God made him a prophet?
NOTE: Apparently he was too young to have served in that office.
 7. How did Jeremiah show that his commissioning was an emotional experience?
 8. Give three reasons why God had the right to appoint Jeremiah as prophet.
NOTE: “Before I formed thee...I knew thee” (1:5) does not mean that God knew facts about Jeremiah. Instead, it means that He chose Jeremiah. “To know” often has this meaning in the Bible, as in Amos 3:2.
 9. Jeremiah’s ministry was to many nations and kingdoms (1:10). Through his preaching he would accomplish great things. List them in two columns: negative and positive.
 10. The visions in Jeremiah’s calling
 - a. For what reason did God give Jeremiah visions instead of just speaking to him?
 - b. By what vision did God impress Jeremiah that He Himself would bring His word to pass?
 - c. The judgment from “the caldrón” would come from the north. What two proofs does the author give that the north here referred to the Babylonians?
 - d.√ To summarize, what two visions did the LORD give Jeremiah when He called him? and what did each vision mean?
 11.
 - a. What assurance did Jeremiah have for his own well-being in view of the opposition he would face?
 - b. What would be the reaction of men to Jeremiah, according to 1:18–19?
 12. Read Jeremiah 2:1 to 4:4, paying attention to the paragraphs you marked.
 13. Read the commentary about Jeremiah’s first two sermons, from “Discourses” on page 22 to the top of page 29. At “c” on page 28 change “3:10” to “3:19.”

14. Label each of the following statements as true or false.
 - a. The theme of Jeremiah's first sermon was a comparison of Israel's past and present.
 - b. Israel's marriage to God took place at the Exodus.
 - c. Israel had made herself a people of slaves by her political agreements with Assyria and Egypt.
 - d. In Jeremiah 2 God's third picture of Israel was a caught thief.
 - e. God promised to always save His people Israel if they would call on Him.
 - f. The key word of Jeremiah's second sermon was "return."
 - g. From Israel's sin and judgment Judah learned to live close to God.
 - h. Even the ten tribes of Israel, already in captivity, were called to return.
 - i. Jeremiah 3:19–25 teaches that a true return requires confession of sin.
15. Where did Jeremiah preach his sermons?
16. Jeremiah's first sermon, 2:1–37
 - a. What was its theme? (p. 23)
 - b. List its three main parts as given in the second paragraph on page 23.
 - c. In these three parts of the first sermon, Israel is pictured in what three ways? (See the titles on pp. 23–25.)
 - d.√ The cause of all evil is idolatry—giving something else the honor God deserves. What two stupid evils had Israel committed, according to Jeremiah 2:13? (Learn the figures of speech Jeremiah used.)
 - e. God is under no obligation to rescue us from the bad results of our sins. How would He answer Israel when she would cry to Him in trouble?
17. Jeremiah's second sermon, 3:1 to 4:4
 - a. What was its theme? (From the first full paragraph on p. 26, state it in your own words.)
 - b. The LORD called Israel to return. In what two ways should she return and for what two purposes? (See subdivision titles on pp. 26–28.)
 - c. In 3:2–10 Jeremiah pointed out that Judah had appeared to return to God. What did he probably refer to?
 - d. Return in heart, the LORD insisted. In the dramatic dialogue of 3:19–25 (but not in reality), how did the people show this heart response?
 - e.√ (not in textbook) Jeremiah 3:14–18 has Jeremiah's first description of the future kingdom of God. In that passage, verses 16–17 contrast God's two earthly thrones: (1) the past one, under the old covenant (Exodus 25:22), and (2) the future one, when Israel is restored in that kingdom. What are those two thrones?

Now it is time to prepare for your first examination. You are not permitted to use your textbook, Bible, study guide, or notes as you take it. Prepare for it by learning our answers to the checked (√) questions in lessons 1–3. Also answer the objectives questions at the beginning of each lesson. Then try the sample questions that follow. As on the examination, spaces are provided for your answers.

REVIEW QUESTIONS

- ___ 1. Where did God’s Old Testament kingdom on earth begin? a) Jerusalem b) Egypt c) Shechem d) Mt. Sinai
- ___ 2. When did it end? a) 931 b) 722 c) 586 d) 536
- ___ 3. How did it end? a) Israel wanted a man to rule instead of the LORD. b) The ark was taken by the Philistines. c) Jerusalem and the temple were destroyed. d) The last prophet was killed.
- 4. What is the theme of the book?
- 5–13. These numbers represent the same numbers on the chart that follows. Beside each number here you should add the name or date that would belong on the chart at the corresponding place. For example, beside number 5 write the beginning date for the first of the last five kings; beside number 9 write his name. All dates are B.C.
- 5–8. (Dates for the last kings of Judah)
- 5. _____ 6. _____ 7. _____ 8. _____
- 9–11. (Names of some of the last kings of Judah)
- 9. _____ 10. _____ 11. _____
- 12. Date of the beginning of Jeremiah’s ministry _____
- 13. (Notice that there are four arrows for number 13 on the chart. Three of them represent invasions; one does not.) Who was king of Judah under the second Babylonian invasion? _____



After reviewing well, take unit 1 examination, writing your answers on it, then send it to your LIT center.

UNIT TWO

LESSON 4

Jeremiah 4:5 to 8:17

In what two groups did Jeremiah search for a just man? What chapters are the “Temple Discourse”? What were two reasons why Israel did not know the LORD’s Word? What was the false message of priests and prophets?

In Jeremiah 2–10 the author counts nine of the prophet’s public sermons. The author’s titles for these sermons are given on page 17 and repeated in the italicized headings on pages 22–45. You have already looked at two of these sermons (2:1–37; 3:1 to 4:4). In this lesson you will look at five more.

1. In your Bible mark the paragraphs for 4:5 to 10:25 according to footnotes 9, 11, 16, 21, 25, 26, and 28. (Mark 4:5, 11, 14, 19, 27; 5:1, 5, 7, 10, 14, 20, 30; 6:1, 9, 16, 22, 27; 7:1, 12, 16, 2, 29; 8:1, 4, 8, 13, 18; 9:1, 7, 10, 12, 17, 23, 25; 10:1, 6, 12, 17, 19, 23.)
2. Read sermons 3, 4, and 5 in Jeremiah 4:5–31, 5:1–31, and 6:1–30. See if you can determine what each sermon emphasizes.
3. Read the textbook from page 29 to “6” on page 36.
4. Label each of the following statements as true or false.
 - a. In the third sermon the nine threatening commands (4:5–6) anticipated God’s judgment on Israel.
 - b. The Babylonian invasion would be like a hot sirocco wind in its destruction of life.
 - c. According to the fourth sermon, the main reason Jerusalem fell was that other nations were more powerful.
 - d. Those in Israel who knew the law were better than those who did not.
 - e. In 5:22–25 Jeremiah said that God’s people in their rebellion were just like the sea.
 - f. The fifth sermon (ch. 6) emphasized the city of Jerusalem.
 - g. At the time of the fifth sermon, it was still not certain that the Babylonians would come.
 - h. God’s people were like impure silver that does not respond to refining.

NOTE: In the Bible predictive prophecy of future events was not always stated as future. Often such events were described as past, as though they had already taken place. When the Hebrew “perfect tense” (normally past) is used this way, it is called “prophetic perfect.” Use of the prophetic perfect makes a prophesied event seem more graphic. There are three such prophetic perfect verbs in Jeremiah 4:7, translated “is come up,” “is on his way,” and “is gone forth.” We know these refer to future events because of the verses just before and after (4:6, 9).

5. The third sermon, 4:5–31. This announces the invasion from the north and reveals the prophet’s feelings.
 - a. How were the invading Babylonians like a lion? like a hot wind?
 - b. What does the author suggest that the “watchers” symbolize?
 - c. What two facts caused Jeremiah’s anguish? (Answer in your own words.)
 - d. (not in textbook) In 4:23–26 the prophet painted a powerful picture of the judgment about to come on Israel. He pictured it as a reversal of creation, using the prophetic perfect and terms from Genesis 1. List at least four such terms from verse 23.
NOTE: It is a mistake to interpret such poetical descriptions literally. Light would not literally disappear (v. 23); all mountains would not quake (v. 24); men and birds would not all be gone (v. 25).
 - e. In what two ways did the people try in vain to get God to change His mind? (4:30–31)

6. The fourth sermon, 5:1–31. In this sermon the prophet reported on his vain search for a just man in Jerusalem.
 - a.√ In what two groups did he search, according to 5:1–6?
NOTE: As already stated, prophetic perfects are past tense verbs used for future events. Often these are translated as future, as in 5:6 (“shall slay,” “shall spoil”).
 - b. Jeremiah 5:15–19 repeats very old prophecies about a mighty and ancient nation invading Israel (Deuteronomy. 28:49). In what two phrases does the textbook summarize what that invader would do? (p. 33)
 - c. At the end of this sermon, how did Jeremiah report his findings? (p. 33)

7. The fifth sermon, 6:1–30. Preaching was difficult for Jeremiah. Besides bearing a heavy message of judgment, he saw little response. His people had “uncircumcised” ears, could not hear, and considered the LORD’s words offensive (6:10).
 - a. What compelled Jeremiah to speak even though he knew people would not listen?
 - b. Parts of this sermon (such as, 6:8) suggested that the divine decree of judgment could still be reversed. The people could still find rest for their souls (words Jesus later used in Matt. 11:29) if they would walk in “the old paths.” What were these?
 - c. A prophet like Jeremiah was like a “tester of metals” (6:27). His ministry proved that Israel was as hard as bronze and iron (6:28) and as worthless as rejected silver (6:29–30). In your own words explain the process leading to rejected silver. (p. 36)

NOTE: Jeremiah 7–10 is called the “Temple Discourse.” The author divides this discourse into four parts (parts 6 to 9 on p. 17), which we will distinguish as parts A to D. The author also assumes that Jeremiah 26 refers to the same occasion; 26:4–6 seems to give this discourse in summary form. The sermon in chapter 26 was preached in Jehoiakim’s reign and put Jeremiah in danger of losing his life.

8. Read Jeremiah 7:1 to 8:17, the first two parts of the Temple Discourse.

9. Read the commentary on the first two parts of this discourse, from page 36 to the bottom of page 40.
10. Label each of the following statements as true or false.
 - a.√ The “Temple Discourse” refers to the messages of Jeremiah 7–10.
 - b. Israel was trusting more in the temple than in God.
 - c. The Queen of Heaven was one of the false gods they trusted in.
 - d. The way of salvation has always varied according to man’s circumstances.
 - e. In Jeremiah 8:7 “My people know not the law” means that they do not live by the law.
 - f. No matter what the circumstances, God’s servants should optimistically preach that judgment can be turned aside.

NOTE: Before answering questions on part A, look again at 7:22–23, which uses a common Hebrew idiom called “absolute for relative.” Superficially, this passage contradicts many passages in Exodus through Deuteronomy. It says that the LORD (a) had not commanded Israel to bring Him offerings and sacrifices but (b) had commanded to obey Him. Thus, it shows the greater importance of obedience by denying sacrifice altogether. We would not have spoken so absolutely, but relatively instead: “the LORD has not **primarily** commanded sacrifice but obedience.”

11. The sixth sermon: the Temple Discourse (A), 7:1 to 8:3
 - a. Who was king in Judah when Egyptian power in Palestine gave place to Babylonian power?
 - b. List the three false trusts described in Jeremiah 7:1–28.
 - c. (not in textbook) Jeremiah 7:5–7 requires and defines justice. Change the three negative statements of verse 6 to positive statements.
 - d. What two religious chants showed the people’s vain hope? (p. 37)
 - e. In 7:16 Jeremiah was told not to pray for Israel. Why not, according to the author?
 - f. Two of the many false gods were Baal (7:9) and the Queen of heaven (7:17–18; 44:17–19). Who was the latter?
 - g. Why did God choose Topheth as the place for Israel’s slaughter?
- 12.√ The seventh sermon: the Temple Discourse (B), 8:4–17. As the LORD’s kingdom, Israel had the great advantage of hearing His Word (Romans 3:1–2).
 - a. According to this sermon, what were two reasons why Israel did not know that Word. (See subtitles a and b.)
 - b. Jeremiah 8:10–12 is nearly the same as 6:12–15. In these verses how did Jeremiah summarize the false message preached by priests and prophets?

LESSON 5

Jeremiah 8:18 to 14:22

*Can you summarize the message of the Aramaic verse (10:11)?
What did Jeremiah do with the linen girdle? What activity of his
does the drought chapter emphasize? Who instigated the first two
conspiracies against Jeremiah?*

1. Read the third and fourth charges (parts C and D) of the Temple Discourse, Jeremiah 8:18 to 10:25.
2. Read the commentary from the bottom of page 40 to the top of page 45.
3. Label each of the following statements as true or false.
 - a. One reason Jeremiah's heart was crushed was because God refused to show Israel grace.
 - b. Jeremiah was in utter despair because he knew that his people would not be saved.
 - c. Nations that worship the powers of nature really worship the Creator.
 - d. Man can guide himself right if he really wants to.
4. The eighth sermon: the Temple Discourse (C), 8:18 to 9:26. This section lays bare the prophet's heart. It has several verses often memorized for their expressive power: 8:20; 9:1; 9:23–24.
 - a. What two facts crushed the heart of the prophet? (8:18 to 9:6)
 - b. From 8:19 quote two questions that show why Israel's lost state was unnecessary.
 - c. In 9:13–14 what four reasons are given for the land's being ruined?
 - d. According to the author, what are the two summary truths of 9:23–24 and 9:25–26?
 - e. (not in textbook) Who was right: the people in their optimism and confidence or Jeremiah in his weeping? What similar situation(s) exist(s) today?
5. The ninth sermon: the Temple Discourse (D), 10:1–25. This sermon climaxes Jeremiah's sermons by exalting the LORD. In many English versions "the LORD" stands for the Hebrew name *Yahweh* (Jehovah). As the author points out (p. 43), other names or titles for God in 10:6–16 are "King of the nations, the true God, the living God, everlasting King, Jehovah [LORD] of hosts."
 - a. Jeremiah 10:11 was written in Aramaic, the language of international diplomacy. Copy that verse.
 - b.√ In six words or less, summarize the message of the Aramaic verse. Then learn the summary given in Answers.
NOTE: This verse itself is a summary of the next five verses (12–16), which are repeated (at 51:15–19) in the prophecies against Babylon (chs. 50–51).
 - c. With what four affirmations does this sermon exalt the LORD? (See the four parts of the outline, pp. 43–44.)
 - d. How should each of these facts just listed affect your life?

6. Now you will begin to read about Jeremiah's personal experiences. Mark the paragraphs in your Bible according to footnotes 29, 30, 32. Then read Jeremiah 11:1 to 14:22. (Mark 11:1, 6, 9, 14, 18; 12:1, 5, 7, 14; 13:1, 8, 12, 15, 18, 20; 14:1, 7, 10, 13, 19.)
7. Read textbook pages 45–52.
8. Label each of the following statements as true or false.
 - a. Most of the experiences related in Jeremiah 11–20 took place at least ten years before the fall of Jerusalem.
 - b. The reason Jeremiah was rejected was his personality.
 - c. The prophet always accepted what God did without complaining or arguing.
 - d. Since they were God's instruments to punish Israel, foreign nations were therefore not guilty of evil.
 - e. The subject of Jeremiah 13 is the pride of Judah.
 - f. Israel would not cling to God because of their pride.
 - g. The last part of chapter 13 describes the coming national punishment.
 - h. The drought described in Jeremiah 14 troubled only the poorer people.
 - i. God told Jeremiah in 14:1–12 not to pray for his people.
 - j. When God said He would definitely judge Israel, Jeremiah immediately quit praying.

NOTE: Jeremiah 11–20 includes several of Jeremiah's "Confessions," that is, laments in which he complained to God and asked for vengeance: 11:18–23; 12:1–6; (14:19–22?); 15:10–21; 17:12–18; 18:18–23; 20:7–18.

9. Covenant and conspiracy, chapters 11–12. Jeremiah was preaching the LORD's covenant, which would bring Israel blessings if obeyed or cursings if disobeyed. In the first conspiracy the whole nation became covenant-breakers conspiring against the LORD. Some of them also conspired against the covenant preacher (pp. 46–47).
 - a. (not in textbook) According to Jeremiah 11:1–4, when was the covenant made that was now being broken?
 - b.√ The second conspiracy against the LORD was the first one against Jeremiah. Who instigated this conspiracy?
 - c. What did they conspire to do to Jeremiah?
 - d. (not in textbook) In his first "confession" Jeremiah asked for vengeance (11:20). Since Christ later told His followers not to resist personal insults but to love enemies, some think Jeremiah's attitude was wrong. Yet, the New Testament also shows that the desire for vengeance can be proper: Luke 18:7–8; Revelation 11:18; 16:6; 18:6, 7, 20; 19:2. How does 1 Peter 2:23 fit Jeremiah's example?
 - e.√ The third conspiracy—the second one against Jeremiah—was the most difficult for Jeremiah to bear. Who conspired?
NOTE: In the beginning of His answer, the LORD said some of the most memorable words in the whole book (12:5).

- f. (not in textbook) How could this third conspiracy help Jeremiah to understand God's feelings? (Compare 12:6 to 12:7–8.)
 - g. Are you willing to take a stand for God that might cost you some very dear friends or close family?
10. The pride of Judah, chapter 13. This chapter tells about two more object lessons Jeremiah used to teach his people: the linen girdle (sash, waistband) that got marred and the smashed wine jugs. A good memory verse is 13:23.
- a.√ By design a linen girdle would be a personal and beautiful article of clothing (13:11). After buying one and wearing it, what did Jeremiah do with it as an object lesson? (two steps)
 - b. What were the meanings of each of the following?
 - 1. the girdle 2. hiding it 3. its being marred (p. 49; 13:9–11)
11. The drought, chapter 14
- a.√ What activity of Jeremiah does this chapter emphasize?
 - b. Several times in this chapter Jeremiah asked for God's help. His most emotional appeal was in verses 19–22. In it he mentioned God's throne over Israel, the throne established by the covenant at Sinai. What did Jeremiah fear would happen to that throne if God should abhor Israel?

LESSON 6

Jeremiah 15:1 to 20:18

What two great intercessors of the past could not have helped Israel? What promise helped restore Jeremiah's spirit? What three activities did the LORD prohibit for Jeremiah? What is man's heart like? Why were Jeremiah's persecutors opposed to him? Why did he keep on prophesying?

In this lesson you will finish studying Book I (Discourses), looking at more of Jeremiah's experiences in chapters 15–20.

1. Mark the paragraphs according to footnotes 33, 35, 37, 38, 39, then read Jeremiah 15:1 to 20:18. (Mark 15:1, 5, 10, 11, 15, 19; 16:1, 5, 10, 14, 16, 19; 17:1, 5, 9, 12, 19, 24; 18:1, 5, 13, 18, 19; 19:1, 10, 14; 20:1, 7, 14.)
2. Read the textbook from the bottom of page 52 through page 64. Near the bottom of page 63, the reference "18:7–13" should be "20:7–13."
3. Label each of the following statements as true or false.
 - a. God's full rejection of Jeremiah's prayer made the prophet despondent.
 - b. God promised to bring good even out of the seemingly hopeless situation.
 - c. God promised Jeremiah that through his intercession many would be converted.
 - d. Because judgment was coming, God did not allow Jeremiah to marry.

- e. Jeremiah 16:15 probably refers to the final regathering of Israel in the last days.
 - f. Every person's heart is basically good.
 - g. According to Jeremiah 16:19–21, some day the nations will confess their idolatry.
 - h. Israel's sanctuary was God's glorious throne.
 - i. Obedience to God is proof that one knows Him.
 - j. The main emphasis of Jeremiah's messages and experiences during Jehoiakim's reign is summarized in chapters 18–20.
 - k. When a vessel did not turn out right in his hands, the potter threw it away.
 - l. The symbol of the marred vessel primarily gave Israel another invitation to return.
 - m. The message of the broken bottle was the same as that of the marred vessel.
 - n. When Jeremiah repeated—in the temple court—his message of doom, he was struck and imprisoned.
 - o. Jeremiah was the first prophet to predict the Babylonian invasion.
 - p. At times Jeremiah wanted to quit prophesying.
 - q. The wail of despair in 20:14–18 was probably NOT spoken right after the song of 20:7–13.
4. From despondency to hope, chapter 15. The LORD's negative answer to Jeremiah's earnest appeal was terribly depressing. Jeremiah would have to preach death, the sword, famine, and captivity—an answer that led to a pathetic "confession" in 15:10–21. Yet, the prophet was not to blame for this answer. The greatest intercessors of the past could not have changed the LORD's mind.
- a.√ What two great intercessors of the past did the LORD mention?
 - b. How did Jeremiah feel at this lowest point of his career?
NOTE: Even at this low point, Jeremiah spoke of his joy and delight in the LORD's words. Jeremiah 15:16 is an excellent memory verse.
 - c.√ To restore Jeremiah's spirit, the LORD made several promises in 15:19–21. Which of these is the most basic?
5. In this place, 16:1–18. Jeremiah could not live a normal life. Both in words and actions he stood alone.
- a.√ What three activities did the LORD prohibit for Jeremiah? (16:2,5,8)
 - b. Why was Jeremiah not to marry and have a family?
6. The heart, 16:19 to 17:18
- a.√ Only God fully knows man's heart. What is it like?
 - b. Jeremiah 17:5–8 is similar to Psalm 1. Make your own simple diagram of the contrast in 17:5–8.
 - c.√ In the "confession" in 17:12–18 Jeremiah realized why his persecutors were against him. Why? (vv. 13,18; p. 58)

NOTE: Israel was commanded to observe the Sabbath by resting from all their work. Thus, they identified with the LORD their Ruler, who had rested at the end of the first creation (Exodus 20:8–11). Looking backward, Israel celebrated with Him His finished work and their participation in it.

In addition, both the LORD's original Sabbath and Israel's repeated Sabbaths looked forward (as stated in Colossians 2:16–17). They pictured the future completed redemption, the full extent of the LORD's promised blessings through Abraham and his nation for "all families of the earth" (Genesis 12:3). In other words, each Sabbath was a foretaste of Messiah's future kingdom. Israel was required ahead of time to enjoy that great "Sabbath rest" that still "remains [waits] for the people of God" (Hebrews 4:9; see the LIT course on Hebrews). What a blessed requirement!

7. The law of the Sabbath, 17:19–27
 - a. Why was the Sabbath commandment a clear test of Israel's attitude?
 - b. According to the author, for what three reasons did God command Israel to keep the Sabbath? (State each reason as something Israel was to do.)
 - c. According to the note above, what was each Sabbath a foretaste of?
 - d. (not in textbook) Look up Romans 14:5–7 and Galatians 4:9–10. In the light of these passages, are Christians obligated to observe Sunday as Israel had to observe the Sabbath? Why or why not?

8. Lessons from pottery, chapters 18–20. The author calls these chapters "a fitting conclusion to the Discourses (Book I)."
 - a. Why are chapters 18–20 a fitting conclusion? (What do they do?)
 - b. The author lists three lessons from the symbol of the marred vessel. What are they? (Say them in your own words.)
NOTE: According to Jeremiah 18:11–12, the LORD asked Israel to repent when He knew they would not. Some of the LORD's actions are designed to let us show our true condition.
 - c. How do we know that Jeremiah actually preached the lessons of the marred vessel to the people?
 - d. Accompanied by leaders, Jeremiah took a clay bottle to the Valley of Hinnom and smashed it. What did the broken bottle represent?
 - e. Jeremiah's suffering in 20:1–2 was both painful and humiliating. He was whipped with rods or strips of leather, then held fast in cruel stocks in plain sight of all the people. Who had this done?
 - f. In which chapter is the conqueror from the north first identified as the king of Babylon?
 - g.√ Jeremiah's final recorded "confession" is in chapter 20. Why did he keep on prophesying when it cost him so much?

9. As you saw, chapters 18–20 are a fitting conclusion to Book I. The "confession" at the end (20:7–18) refers back to the beginning of Book I. Show this from the paragraph on pages 63–64.

NOTE: The LORD does not tell us all our troubles before they come. It is wrong to worry about the future because we (1) have enough troubles for today and (2) do not yet have grace for those future troubles. When the LORD called Jeremiah, He only warned him in general that he would be opposed and hated. Now Jeremiah was learning what this meant.

10. Look again at the following questions and summarize for each one how Jeremiah had suffered and responded. The references in this question are not to the Bible but to lessons and questions. In each reference the number before the colon (here 6) refers to the lesson. For example, 6:5a means lesson 6, question 5a.

6:5a	_____
6:6c	_____
6:8e	_____
6:8g	_____

OPTIONAL

11. Among all these sermons and experiences of Jeremiah, no miracle is recorded. What reason(s) can you suggest for God not doing miracles through His prophet?
12. In your service for the Lord, can you take (endure) disapproval from people?
13. Have your trials made you stronger? more courageous? more compassionate?

LESSON 7
Review of Jeremiah 1–20

In this lesson you will review, partly while collecting facts about Jeremiah the man and prophet.

God’s Word gives us not only truths to believe but examples to profit from. What a helpful example is Jeremiah! In this lesson he will become more real to you as you collect facts about him. You will write these facts in Chart A, beginning on page 53, and send in the chart for credit (24 points of the examination grade).

Look at Chart A. It has the same four columns on every page. Columns 1 and 2 give REFERENCES to study guide lessons and to the Bible. You can use these references, if you need them, to find the information requested in column 3 (“WHAT TO LOOK FOR”). You will write the requested information in column 4 (“INFORMATION”).

The first lesson reference is “1:4 note, 5.” This means lesson 1, note at question 4, also question 5. On the last page “6:4 Intro, b” means lesson 6, the introduction to question 4 and part b of the same question.

1. At the end of lesson 6 you summarized four matters about Jeremiah’s suffering through chapter 20. You will now use those summaries to start filling out “Jeremiah’s Sufferings,” the last section in Chart A. There will be help in Answers for subquestion a and the first part of b.
 - a. The last four lesson references on the chart are the ones you already looked up. (Bible references are also given.) From your summaries write the requested information in column 4 (“INFORMATION”). Then see Answers.

- b. Find the beginning of the “Jeremiah’s Sufferings” section on Chart A. Complete that section, looking up each reference you need to and writing answers in column 4. Then see Answers.
2. When you have completed the last section of the chart, fill out the rest of it. Start at the beginning, with “Jeremiah’s Nation.”
NOTE: If time permitted, you could easily turn all this information—and additional information you will see in Book II—into a written paper.

When you have completed Chart A, cut it out to send in. Then prepare for and take unit 2 examination in the same way you did the first examination.

UNIT THREE

LESSON 8

Jeremiah 21:1 to 25:38

When the LORD answered Zedekiah's inquiry, (a) what did He say He would do? (b) what two alternatives did He offer? Can you match prophecies to each of the last four kings? How long was the captivity to last? Who will reign as the "righteous Branch of David"?

You will now study "Book Two" of Jeremiah (chs. 21–44), a book with many dark chapters. As it begins, the opportunity has passed for Israel to repent. The fall of Jerusalem is near, that great and tragic event that will fulfill many of Jeremiah's prophecies. The fall itself is recounted in chapter 39. Book Two ends with Jeremiah adding more prophecies of doom (chs. 43–44) after being forcibly taken to Egypt. But in all this darkness shine brilliant prophecies about Israel's future restoration and the new covenant (chs. 30–33).

1. Read Jeremiah 21:1 to 25:38, which emphasizes the sureness of the LORD's judgments and to whom they would reach.
2. Read textbook pages 65–76, constantly referring to your Bible as you read.
3. Label each of the following statements as true or false.
 - a. Book Two of Jeremiah ends with the fall of Jerusalem.
 - b. Most chapters of Book Two are dated in the reign of Judah's last king.
 - c. Zedekiah requested Jeremiah to inquire of God for him .
 - d. Jeremiah 21:12 and 22:5 were intended to give some hope of rescue even after the siege began.
 - e. The LORD gave specific prophecies of judgment against kings Shallum, Jehoiakim, and Coniah.
 - f. Coniah was the object of a curse that none of his seed would sit on the throne of David.
 - g. The author believes that the prophecy of 23:3–5 (the restored remnant and the rule of David's righteous Branch) has only one fulfillment.
 - h. The false prophets claimed to have knowledge of a secret otherworld through their dreams.
 - i. Chapter 24 (about the "figs") is out of chronological order.
 - j. The good figs of Jeremiah's vision represent the captives gone to Babylon in 597.
 - k. God's "rising up early" in Jeremiah 25:4 shows that He sleeps.
 - l. The LORD gave the king of Babylon authority over Israel and the surrounding nations for seventy years.
 - m. Since the LORD would punish His own people, He would also punish other nations.
 - n. The prophecies against other nations (25:15–38) are enlarged at the end of the book.

4. In this lesson and the next, you will study Jeremiah's "Later Prophecies." Into what two main parts does the author divide these? (p. 65)
5. What actions of Zedekiah were the political cause for the final Babylonian invasion of Judah?
6. When the Chaldeans (Babylonians) besieged Jerusalem, King Zedekiah sent to the prophet Jeremiah, asking him to inquire of the LORD (21:1–2). In doing this, Zedekiah was repeating what King Hezekiah had done many years before, when he sent to the prophet Isaiah. But the two kings' attitudes, and the answers they received, were very different.
 - a. Read Isaiah 37:1–5. What army had besieged Jerusalem in Hezekiah's day?
 - b. Read Isaiah 37:36–37. How did the story turn out for Hezekiah?
 - c.√ Zedekiah was only interested in deliverance, not in obeying the LORD. In the LORD's answer (21:3–7), what did He say He would do?
 - d.√ What were the two alternatives for the Israelites (21:8–10)?
7. The rest of Jeremiah 21–25 spells out the LORD's judgments against what five main classes of people?

NOTE: The first message of Book Two is against Judah's kings, beginning (in 21:11 to 22:9) with a general indictment. In chapter 22 are several specific prophecies against kings, all given earlier and fulfilled. Jeremiah now repeated these prophecies, possibly reading them from a scroll, as warnings to Zedekiah. You learned the names and dates for these kings in unit 1. Review them before you continue.

- 8.√ Specific judgments against kings, chapter 22. For each letter below, give the name of the king who is so described in chapter 22. (pp. 68–70)
 - a. His dead body was treated like that of an animal.
 - b. He built a palace but did not pay his workers.
 - c. He would die as a captive in a foreign land (in Egypt).
 - d. He would die "childless" though he had descendants.
 - e. He would be taken to Babylon.
9. In 22:30 the LORD put a curse on Coniah (Jehoiachin, also called Jeconiah). Many understand this curse to mean that no descendant of Coniah's would ever be allowed to sit on the throne of David. Yet, Matthew 1:11–12 traces the throne rights of Jesus the Messiah through that man. Why, according to the author, could Jesus escape that curse? (See footnote 10, page 70.)
10. Jeremiah 23:1–8 contrasts the shepherds (rulers) who destroyed the LORD's sheep to future shepherds who would tend them well. The author says (p. 70) that this was partially fulfilled when the remnant returned but will be completely fulfilled by the future "righteous Branch of David." The description of Him and His work (23:5–6) is excellent to memorize.
 - a.√ Who will that future Ruler be?

- b. That Branch will fulfill the meaning of Zedekiah's name. Why was that name ironical?
11. Judgments against prophets, 23:9–40
- a. What three things did the false prophets refuse to do (23:16–28)?
 - b. Prophets claimed to have a “burden” (Heb. *massa*) from the LORD. This Hebrew word is used often in 23:33–40. Quoting the Berkeley Version, which follows the Greek Septuagint, the author explains the last part of verse 33 as a play on this word. With what meaning?

NOTE: As the author points out, the prophecy in chapter 24 was given before those of chapters 21–23; and the prophecy in chapter 25 was even earlier. These two chapters (24–25) bring the subject of judgment to a climax, dealing with the final king of Judah and the divine decree for Babylon to rule.

12. Judgment against Zedekiah, chapter 24. This prophecy was given early in Zedekiah's reign, not long after the second deportation. A large number from Judah had gone into captivity with Jehoiachin. In a vision Jeremiah saw very good figs and very bad figs. In each case tell whom they represented and what would happen to those people.
- a. the good figs
 - b. the bad figs (Get their destiny from vv. 9–10.)
13. Judgment against the people, 25:1–11
- a. What does it mean that the LORD “rose up early” to send prophets?
 - b. Can you summarize Jeremiah's previous messages in one word?
 - c.√ How long was the period of desolation and captivity to last?

NOTE: 2 Chronicles 36:20–21 points to this prophecy by Jeremiah and says that during the time of desolation the land enjoyed its sabbaths. When the Medes and Persians took over Babylon, Daniel restudied this same prophecy (Daniel 9:1–2) and through prayer cooperated with the LORD's plan to restore Israel.

NOTE: The next section begins by speaking of local nations and what would happen soon. Then it moves, with no indication that it is doing so, to the whole world in the end time (25:30–38). In other words, it leaps with no warning from near-times to far-times. This illustrates a common feature in prophecies: putting the near future and the distant future side by side with no mention of the intervening centuries. The result is similar to looking up in the night sky and seeing stars side by side that are actually at far different distances.

14. Judgments against Babylon and other nations, 25:12–14, 15–38
- a. In chapter 25 how was Jeremiah told to symbolize his warnings of judgment to the nations?
 - b. When this prophecy leaps to the distant future, what event does it refer to?
 - c. (Choose one answer.) The prophecies against evil nations are amplified at the end of the book (chs. 46–51) but not in the middle. One reason for waiting is that prophecies about other nations were 1) probably not written by Jeremiah 2) not very important 3) not the main burden of Jeremiah 4) not fulfilled at that time.

OPTIONAL

15. The author (p. 66) says that the subject of the entire book of Jeremiah is the basic spiritual causes for the Babylonian invasion. What causes have you seen so far?
16. In disciplining His people, God commanded them to surrender to Babylon. If they would not surrender, there would be even greater judgment. Do you see a lesson for a Christian when God is correcting him? Can YOU take God's correction in your life, or do you try to get out of it?

LESSON 9
Jeremiah 26:1 to 29:32

What was Jeremiah's main defense against the charge of blasphemy? his basic message in Zedekiah's time? the meaning of the yokes he made? his prophecy against Hananiah? against Ahab and Zedekiah? his instruction to the exiles?

With one exception (23:9), little was said in chapters 21–25 about the prophet Jeremiah's feelings or sufferings. That changes drastically in chapters 26–29. Chapter 26 again moves back in time (to Jehoiakim's reign) to pick up the thread of dangers for God's prophet. Among Jeremiah's opponents were the prophets whose doom he had pronounced in 23:9–40. You will see how these false prophets attacked him—and he counterattacked until they perished.

1. Read Jeremiah 26:1 to 29:32.
2. Read the textbook from page 76 to the middle of page 84.
3. Label each of the following statements as true or false.
 - a. In chapters 26–29 the emphasis is on the divine authority of the prophet of judgment.
 - b. The message of 26:4–6 is a summary of the message in chapters 7–10.
 - c. The immediate response of the priests, prophets, and people to the Temple Discourse was that Jeremiah should die.
 - d. Those who spared Jeremiah's life were the prophets.
 - e. According to footnote 18 (and Jeremiah 27:3, 12, 20; 28:1), the name Jehoiakim in Jeremiah 27:1 should be Zedekiah.
 - f. The nations surrounding Judah would be allowed to remain in their lands if they would submit to Nebuchadnezzar.
 - g. Some of the temple vessels had already been taken to Babylon by Nebuchadnezzar.
 - h. Jeremiah's authority was proved by Hananiah's death.
 - i. God's Word says that if people work and pray hard enough, they can bring peace to the world.

- j. Jeremiah gave prophecies (in 29:21–32) even against false prophets in the captivity.
 - k. In a letter to the captives, Jeremiah predicted the death of Ahab and Zedekiah.
 - l. Shemaiah would be severely punished for causing people to trust in a lie.
4. Jeremiah's life spared, chapter 26
- a. Why is the "Temple Discourse" referred to again in Jeremiah 26?
 - b. To whom had Jeremiah preached this temple sermon?
 - c. What was their response?
 - d.√ What was the main point (repeated) in Jeremiah's defense at his trial for blasphemy?
 - e. Uriah and Jeremiah both preached the same message, but only Uriah was slain for it. Why?

NOTE: Chapters 27–29 took place in Zedekiah's reign (see footnote 18 on p. 79). In them Jeremiah's message was authenticated and false prophets discredited. The LORD had Jeremiah use another powerful object lesson.

5. The message, chapter 27. Jeremiah's message in Zedekiah's time seemed false to the prophets and people.
- a.√ What was that message?
 - b.√ What was the meaning of the yokes Jeremiah made?
 - c. By what argument (27:1–5) did the LORD show His right to make Nebuchadnezzar ruler over the nations?
 - d. How did Jeremiah propose to test the false prophets' authority? (27:18)
6. Opposition to the message judged, chapter 28
- a. What did Hananiah prophesy about Babylon?
 - b. What symbolic action did Hananiah do?
 - c.√ The LORD sent two prophecies to Hananiah through Jeremiah, both of which were fulfilled. The first was that the broken bars of wood would be replaced by unbreakable bars of iron. What was the other?
7. Other false prophets judged, chapter 29. As already seen in chapter 24, the LORD was not through with the captives. He would restore them. But they must accept the reality and length of their punishment. Through letters Jeremiah fought false prophets in the captivity who misled fellow exiles. As in Hananiah's case, his prophecies against them were fulfilled.
- a.√ According to Jeremiah 29, what should each captive do about the city where he had been carried? 1) seek its peace 2) have nothing to do with it 3) try to escape from it 4) try to overthrow it
 - b.√ What means of death did Jeremiah predict for Ahab and Zedekiah, false and immoral prophets? (p. 83 and 29:22)
 - c. What did Shemaiah (in Babylon) want Zephaniah the priest (in Jerusalem) to do?
 - d. What did Jeremiah prophesy God would do to Shemaiah?

8. (review) In questions 4b–c and 5d you considered a struggle Jeremiah had with false prophets in general. In questions 6, 7b, and 7c–d were three other such struggles.
 - a. Summarize each of these four struggles.
 - b. By winning these struggles, what did Jeremiah accomplish?

OPTIONAL

9. Continue gathering information about “The Prophet Jeremiah.” You will find appropriate information in question 8, also in lesson 8, questions 6 and 14.
10. When the end approached for Jerusalem, God raised up Daniel and Ezekiel as prophets in exile. Both of them had heard and been influenced by Jeremiah. Can you tell some way their ministries differed from Jeremiah’s?
11. What is a test today for a true “prophet” of the Lord? Does God speak to any man in this age as He spoke to Jeremiah? Why or why not?

LESSON 10**Jeremiah 30:1 to 33:26**

In two words what is the theme of Jeremiah 30–33? Tell about the covenant for the future kingdom: (a) its name, (b) why it replaces the old covenant, (c) where God’s law will be written, (d) what relation to God it will accomplish, (e) how long it will last. By buying a field, what did Jeremiah show faith in?

In contrast with most of the book, Jeremiah 30–33 is bright with hope. In it Jeremiah builds and plants. He elaborates the “good word” (29:10; 33:14) about Israel’s restoration and the final kingdom. Here is the main Old Testament passage about the new covenant (31:31–34), a passage quoted in Hebrews 8 and worthy to be memorized.

1. Read Jeremiah 30:1 to 33:26.
2. Read textbook pages 84–93.
3. Label each of the following statements as true or false.
 - a. At least half of Jeremiah 30–33 dates from the siege of Jerusalem.
 - b. Jeremiah was told to write in a book all of God’s words to him.
 - c. Jeremiah 30–33 is mainly about the far future.
 - d. “The time of Jacob’s trouble” was the siege of Jerusalem just before 586 B.C.
 - e. The restoration spoken of in 30:18–22 took place under Zerubbabel.
 - f. The section of Jeremiah 30–31 treating Judah’s restoration is much longer than the section treating Israel’s restoration.
 - g. “A woman shall compass a man” may refer to Israel’s seeking and embracing God.

- h. The prophet's "sleep" was a state of ecstasy during which God gave him comforting promises.
 - i. The covenant during the future kingdom will be the same covenant made at Mt. Sinai.
 - j. The city of Jerusalem will last for only one thousand years after Christ returns.
 - k. One way Jeremiah proved he believed God would restore the land was by making a purchase.
 - l. God would perform His "good word" about Israel by means of a righteous ruler.
- 4.
- a. What is the theme of Jeremiah 30–33?
 - b.√ State and memorize this theme in two words.
 - c. One possible time for all of chapters 30–33 is 1) during Jehoiakim's reign 2) during the siege of Jerusalem 3) after the fall of Jerusalem.
 - d. Where was Jeremiah at the time of the events of chapters 32–33?
5. The prophecies of Jeremiah 30–33 are all related to Israel's return when "the days come" (30:3). Naturally, we want to determine the time of these days. The author gives four arguments that they are primarily in the end times, not at the return from Babylonia.
- a. Look up the references given with his first argument (p. 85), then answer. What other passage in Jeremiah (besides in chs. 30–33) refers to the end time and then tells of a righteous King who will reign over restored Israel?
 - b. Look up the references given with his second argument. What two verses in Jeremiah 30–31, taken together, clearly refer this restoration to the latter days?
 - c. His fourth argument compares the promise to the terrible judgments that fulfilled Jeremiah's earlier predictions. He argues that a merely temporary or partial restoration of Israel to fulfill Jeremiah 30–33 would be 1) certain 2) sufficient 3) anticlimactic 4) useless.

NOTE: It is important to observe that all four chapters (30–33) have to do with the nation of Israel (also called "Jacob"). The name *Israel* is ambiguous. Sometimes it refers to the whole nation but sometimes to only part of it—to the ten tribes that separated from Judah. The correct meaning is usually easy to determine from the context. The first two chapters (30–31, "a returned people") deal with

- 1. both Israel (the ten tribes) and Judah, 30:4–22
 - 2. only Israel (the ten tribes), 30:23 to 31:22
 - 3. only Judah, 31:23–26
6. Israel and Judah, 30:4–22. The LORD will afflict His people but then restore them.
- a. The LORD Himself brings upon His people "the time of Jacob's trouble." What is this?
 - b. Look at verses 7–11, especially near the end. What will the LORD do to His people by means of that trouble?
 - c. Look at verses 18–22. When Israel is restored, what will happen to the city?

7. Israel (the ten tribes), 30:23 to 31:22. Many people speak of “ten lost tribes,” as though they were forever dispersed among the rest of mankind. Passages such as this show that the ten tribes are not lost but will be restored to the areas of Samaria (31:5) and Ephraim (31:6).
 - a. Why were the ten tribes sometimes called Ephraim, the name of only one tribe? (footnote 22)
 - b. In His prophecies about the return of the ten tribes, the LORD spoke mainly as
 - 1) an angry avenger
 - 2) a loving father
 - 3) a righteous judge
 - 4) the Creator.
8. Judah, 31:23–26. What will the land of Judah be called in the future kingdom, according to 31:23?
9. A complete renovation, 31:27–40. These verses describe some key aspects of the future kingdom: Israel and Judah renovated (vv. 27–30) and regenerated (vv. 31–37) and Jerusalem rebuilt (vv. 38–40). The covenant Israel and Judah will enjoy has already begun operation for the church (Hebrews 7:22; 8:6).
 - a.√ Answer the following questions about the covenant for the future kingdom. (pp. 89–90)
 1. What is that covenant called?
 2. Why does it replace the old covenant?
 3. Under it, where is God’s law written?
 4. What relation to God does it accomplish (31:33)?
 5. How long does it last (p. 90)?
 - b. Why does the author believe that the rebuilt city of 31:38–40 will be the new Jerusalem of Revelation 21:2?
10. The test of faith, 32:1 to 33:26. Some favorite memory verses are 32:27 and 33:3. This section describes another symbolic action. The Babylonians had already overrun nearby towns, including Anathoth, and besieged Jerusalem. Yet, Jeremiah’s cousin Hanameel (Hanamel) asked him to redeem (buy) some property in Anathoth. In obedience to the LORD, Jeremiah bought it.
 - a.√ By this symbolic action what was Jeremiah to show faith in?
 - b. After Jeremiah obeyed God and bought the field, he began to doubt. Quote God’s statement and question in answer to Jeremiah’s doubt. (p. 91)
 - c. Quote another verse, early in chapter 33, which reassured Jeremiah that the LORD would accomplish His promises. (p. 92)
 - d. (not in textbook) This whole section (chs. 30–33) has given the LORD’s “good word” (33:14; also 29:10) about the future kingdom. The LORD had anticipated these promises in 24:6–7: “I will set mine eyes upon them for good.” Look up Hebrews 6:5, which shows that “the good word of God” was tasted when Jesus came. What else was tasted, according to that verse?
 - e. (not in textbook) The LORD will fulfill His good word through the future ruler descended from David. What is that future ruler called in 33:15?
 - f. That same ruler was mentioned in 23:5–8. What name given to Him there will also become the name for Jerusalem (33:16)?

OPTIONAL

11. Add to your information about “The Prophet Jeremiah” the information in question 10a–c above.
12. It is sometimes taught that the “true Israel” is now the church, and that the prophecies of Jeremiah 30–33 are being completely fulfilled now in the church. What verses in this lesson would make such a teaching impossible?
13. Will the future kingdom described in this lesson have any relation to the kingdom God had in Israel before?

Prepare for and take unit 3 examination in the usual way.

UNIT FOUR

LESSON 11

Jeremiah 34:1 to 39:18

How did the Rechabites contrast to Israel? How did King Jehoiakim respond to Jeremiah's roll? Who risked his own life to rescue Jeremiah? At the fall of Jerusalem, what happened to (a) Zedekiah's sons? (b) Zedekiah? (c) most inhabitants of Jerusalem? (d) Jeremiah? (e) Ebed-melech?

Chapters 34–44 are the climax to Jeremiah: the siege of Jerusalem (34–38), its fall (39), and events after the fall (40–44). In this lesson you will look at the first two divisions, leading to and including the fall of Jerusalem. Of all the prophets, only Jeremiah recorded the fulfillment of his own major prophecy. In these chapters he is featured as the LORD's faithful prophet.

In lessons 11 and 12 you will practice analyzing the Scripture for yourself. You will record your results on two charts to send in for credit (but not graded) with the unit examination. After each of the first three questions, compare your answers to those in Answers.

1. Look at "Chart B: Jeremiah 34–39" at the end of this study guide. The first column lists the passages from Jeremiah 34:1 to 39:18. You will look at some of those passages several times. For the first look, quickly read each passage and make up a title of six words or less summarizing its subject (main point). Write each title in the second column, like this:

REFERENCE	TITLE (SUBJECT)
34:1–7	Predictions when Siege Began

2. Take another quick look at these three paragraphs: 36:1–32; 37:1–10; 38:1–13. If you see any messages from the LORD to Jeremiah, summarize them in the third column on Chart B. For example, 34:1–7 has the following messages:

REFERENCE	TITLE (SUBJECT)	MESSAGES FROM THE LORD
34:1–7	(Predictions...)	The Babylonian king would conquer and burn Jerusalem; Zedekiah would die in peace in captivity.

After summarizing the messages from the three indicated paragraphs, check in Answers. Then copy the other message summaries from Answers to the chart.

3. For the same three paragraphs, summarize in the last column on Chart B whatever men did to Jeremiah. In 36:1–32, for example, verses 5 and 19 give two stages of treatment. Check your summaries in Answers. Then copy the other treatment summaries from Answers to column 4 of the chart.
4. In this lesson try the true/false questions before you read the textbook.
 - a. Of all prophetic books, only Jeremiah records the fulfillment of its main prophecy.
 - b. During the siege Zedekiah and his people freed the slaves.

- c. The Rechabites' story is told because they freed their slaves and also left them free.
 - d. The Rechabites changed their way of living to fit changed circumstances.
 - e. The last kings of Judah always opposed Jeremiah.
 - f. Jeremiah wrote much more in his second roll than in his first.
 - g. Zedekiah's princes smote and imprisoned Jeremiah because they thought he was deserting.
 - h. Zedekiah let the princes cast Jeremiah into a cistern.
 - i. The Ethiopian Ebed-melech got permission to save Jeremiah.
 - j. The siege of Jerusalem lasted at least eighteen months.
 - k. The person who released Jeremiah from the court of the guard was the new governor, Gedaliah.
 - l. The delivery of Ebed-melech shows that God does not forget any of His children.
5. Read textbook pages 93–103.

NOTE: The Babylonian siege of Jerusalem began in the tenth month of Zedekiah's ninth year and ended in the fourth month of his eleventh year. This looks like a period of about eighteen of our months. Instead, it was about thirty (from January, 588 to July 18, 586). This discrepancy is due to the differences in the ancient reckoning and our reckoning of (1) months and years, (2) the beginning of a king's royal year, and (3) the numbering of the months within a royal year.

6. The LORD had freed the entire Hebrew nation from being slaves in Egypt (Deuteronomy 15:15). In the law He permitted some slavery for just causes, such as, to allow debtors to work off their debts. But He ordained that no Hebrew should be forcibly enslaved for more than six years (Exodus 21:2; Leviticus 25:39–43; Deuteronomy 15:12–18). After the Babylonians besieged Jerusalem, King Zedekiah and others freed their slaves—but then enslaved them again.
 - a. What event caused them to enslave these people again?
 - b. To what would the LORD "release" (KJV, "proclaim liberty for") these slave-owners? (v. 17)
 - c. (not in textbook) They had made and broken a covenant to free the slaves. How had they confirmed that covenant? (34:18–19)
7. The Rechabites, chapter 35. This next story involved a symbolic action featuring a family that contrasted to the disobedient nation.
 - a. At the LORD's command, what symbolic action did Jeremiah perform?
 - b.√ How were the Rechabites a contrast to Israel?
 - c. What three things did they abstain from?
8. Jeremiah's roll of judgment, chapter 36. In this roll were written Jeremiah's prophecies up to the fourth year of Jehoiakim. This was 605 B.C., the year Nebuchadnezzar came to the Babylonian throne and Jeremiah predicted seventy years of Babylonian control (Jeremiah 25:1–11).
 - a. Who actually wrote these prophecies in ink?
 - b. To what three groups or individuals was the roll read?

- c.√ How did King Jehoiakim respond to hearing this roll?

NOTE: Chapter 37 returns to Zedekiah's reign during the Babylonian siege of Jerusalem. As in chapter 21, Zedekiah inquired of Jeremiah to find out if God had decided to spare Jerusalem. This time the story tells what happened to Jeremiah.

9. a. What was the immediate reason why Jeremiah was beaten and put in the house of Jonathan the scribe?
 b. The king inquired of Jeremiah, then kept him and fed him at the court of the prison (court of the guardhouse, 37:17–21). Dissatisfied, the princes (officials) put pressure on the king, who let them do as they wished. They put Jeremiah in a cistern in the court of the guardhouse, where he would die of starvation or from sinking in the mud. Why did the princes want to let him die?
 c. Why was it not possible for Jeremiah to die in the cistern?
 d. (not in textbook) What do you think occupied Jeremiah's mind while he was down in the cistern? How do you occupy your mind while in dark, seemingly hopeless, situations?
 e.√ What man, from what country, risked his own life to rescue Jeremiah?

NOTE: Jeremiah 37–38 records three occasions when King Zedekiah asked Jeremiah for prayer or for God's Word. Then the fall of Jerusalem (ch. 39) showed that undoubtedly Jeremiah was the LORD's prophet and spoke the truth.

10. The fall of Jerusalem, chapter 39
 a.√ What happened to Zedekiah's sons at Riblah?
 b.√ What then happened to Zedekiah?
 c.√ What happened to most surviving inhabitants of Jerusalem?
 d. What things were destroyed?
 e.√ What did Nebuzaradan do to Jeremiah? (two stages)
 f.√ What happened to Ebed-melech?

OPTIONAL

11. If you are listing information about Jeremiah's life, this lesson and the next are full of such information.

LESSON 12

Jeremiah 40:1 to 44:30

Can you remember the order of events for the survivors left in Judea after the fall of Jerusalem? Can you identify sixteen key people in this book besides Jeremiah?

Jeremiah 40–44 tells the sequel to the fall of Jerusalem. It shows how unbelievably stupid people can become who insist on idolatry. This was true of the surviving inhabitants of Judea.

They could have had the LORD's blessings. Instead, they brought further suffering and destruction on themselves. They obliged the LORD, in accordance with His words through His faithful prophet, to pursue them to the bitter end.

You will again practice analyzing the Scripture for yourself. To answer the first three questions, read each Scripture passage as many times as needed. Write your answers on "Chart C: Jeremiah 40–44," on the back of Chart B. After each question compare your answers to those in Answers. You may combine questions 1 and 2 with question 3 if you wish, making a title for each paragraph immediately after summarizing it. Keep in mind that on the examination you will be expected to remember the order of events.

1. Read each of the five paragraphs for chapters 40 and 41. For each one write (in the second column of Chart C) one or two sentences summarizing it.
2. Read each of the paragraphs for chapters 42–44, summarizing each one.
3. Now make a brief title of six words or less for each of the paragraphs in chapters 40–44. Write your titles in the third column.
4. Read textbook pages 103–110.
5. Label each of the following statements as true or false.
 - a. Jeremiah probably wrote Lamentations soon after the fall of Jerusalem.
 - b. The person appointed as governor over the poor remnant in Judah was Gedaliah, son of Ahikam.
 - c. The king of Ammon sent Johanan to kill the governor.
 - d. The governor's assassination eventually led to death for most of the Jews left in Judea.
 - e. Though the Jews who remained asked God what to do, they then decided to follow their own plans.
 - f. The Jews who fled to Egypt abandoned their idolatry there.
 - g. The LORD's sign to the Jews in Egypt would be the death of Nebuchadnezzar.
 - h. The Word of God against the word of man is still the sum of all conflicts in the world today.
 - i. There may be similar reasons for omitting the deaths of Jeremiah and Paul from the Bible.

NOTE: If you have time to spare, read Jeremiah's book of Lamentations, written after the fall of Jerusalem. It is a masterpiece expressing grief and hope in five elegies, four of them acrostic. The 1974 edition of your textbook has a very helpful introduction and commentary to Lamentations.

6. Governorship of Gedaliah. Nebuchadnezzar left only the poorest Jews to care for the land. Soon they were joined by military units and others who had fled. Gedaliah, son of Ahikam, would rule for the Babylonians from Mizpah, north of Jerusalem.
 - a. What choice did the Babylonians give Jeremiah?

- b. It quickly became apparent that the remaining Jews would have plenty to eat. What two tasks occupied them first?
- c. Whom did Ishmael and his men slay on two days?
7. Migration to Egypt. This regards the Jews left after Ishmael fled.
 - a. What petition did they make of Jeremiah?
 - b. What answer did the LORD give them?
 - c. To whom did they attribute this answer?
 - d. (not in textbook) It is evident that these Jews did not want the LORD to change their plans. How can you avoid such disobedience?
8. Judgment of the refugees
 - a. According to Jeremiah 43:8–10, whose throne would be set where Jeremiah hid some stones in Egypt?
 - b. To what did the refugees attribute the destruction of Jerusalem?
 - c. In his last prophetic words what did Jeremiah say about the LORD's name in Egypt?
9. What reason does the author suggest for Jeremiah's death not being recorded?
- 10.√ One of the objectives for this lesson is for you to learn the order of events for the survivors left in Judea after the fall of Jerusalem. Review those events by rereading our answers to questions 1–3. Then practice by putting in correct chronological order each set that follows. For example, if in set a the first two events are in order but the last event belongs before them, the correct answer is 3,1,2.
 - a. 1) LORD Predicts Nebuchadnezzar's Coming to Egypt 2) LORD has Punished, will Punish, Idolatry 3) Johanan Rescues Captives, Heads South
 - b. 1) Survivors Ask the LORD's Will 2) Jeremiah Stays with Gedaliah 3) Scattered Jews Join Gedaliah
 - c. 1) Survivors Refuse Word, Go to Egypt 2) Ishmael Assassinates Gedaliah 3) Survivors Insist on Idolatry
 - d. 1) Gedaliah Disbelieves Plot 2) Survivors Ask the LORD's Will 3) LORD will Abandon Survivors to Death
 - e. 1) LORD Says to Stay in Judea 2) LORD has Punished, will Punish, Idolatry 3) Jeremiah Stays with Gedaliah
 - f. 1) The survivors asked Jeremiah to find out the LORD's will—and promised to do it. 2) The survivors insisted on worshiping the queen of heaven, thinking that their troubles came from neglecting her. 3) In Egypt the LORD had Jeremiah hide stones where Nebuchadnezzar would set his throne before smiting the land and burning temples.
 - g. 1) Johanan and his forces rescued Ishmael's captives and led all the survivors to near Bethlehem. 2) Gedaliah did not believe Johanan's warning that Ishmael planned to kill him. 3) The Babylonians released Jeremiah at Ramah, giving him a choice of going to Babylon or staying with Gedaliah. He chose the latter.

- h. 1) The survivors asked Jeremiah to find out the LORD's will—and promised to do it. 2) Ishmael and other royal princes assassinated Gedaliah and many supporters, carried away captives. 3) Scattered Jewish military units gathered to Gedaliah, who told them to serve the Chaldeans. Other Jews returned and found lots to eat.
- i. 1) Leaders accused Jeremiah of lying at Baruch's instigation, took the survivors to Egypt. 2) The LORD said to stay in the land under His protection, and not go to Egypt, where they would perish. 3) In Egypt the LORD had Jeremiah hide stones where Nebuchadnezzar would set his throne before smiting the land and burning temples.
- j. 1) Jeremiah Stays with Gedaliah 2) The LORD reminded the survivors in Egypt that He had punished Judah for idolatry. He would destroy the survivors for idolatry. 3) LORD will Abandon Survivors to Death
11. Now it is time to concentrate on some of the key people in this book. Read the names in column A in the next four questions. Then see who they are, according to the following passages, before you continue:
- | | | | |
|--------|-----------------|-----------------|---------------|
| 20:1–2 | 29:21–23, 24–27 | 36:4, 21–23, 32 | 40:5 |
| 25:1 | 32:8–10 | 38:7–12 | 41:1–2, 11–15 |
| 28:10 | 35:3–6 | 39:4, 9 | |
- 12.√ For each name in column A find the correct statement in column B.
- | NAME | STATEMENT |
|--------------------------------|---|
| a. Pashhur son of Immer | 1) was roasted in the fire in Babylon |
| b. Hananiah son of Azzur | 2) sent letters to Jerusalem against Jeremiah |
| c. Ahab son of Kolaiah | 3) smote Jeremiah and put him in stocks |
| d. Hanameel the son of Shallum | 4) took the yoke off Jeremiah's neck and broke it |
| | 5) sold Jeremiah his field in Anathoth |
- 13.√ For each name in column A find the correct statement in column B.
- | NAME | STATEMENT |
|------------------------------|--|
| a. Jaazaniah son of Jeremiah | 1) burned the Word of God |
| b. Baruch son of Neriah | 2) rescued Jeremiah from the cistern |
| c. Ebed-melech the Ethiopian | 3) wrote God's words as dictated by Jeremiah |
| d. Jehoiakim son of Josiah | 4) would not drink wine |
| | 5) read Jeremiah's first roll to the king |
- 14.√ For each name in column A find the correct statement in column B.
- | NAME | STATEMENT |
|-----------------------------|---|
| a. Nebuzaradan | 1) carried away captive the remnant of Jews |
| b. Gedaliah son of Ahikam | 2) murdered the governor |
| c. Ishmael son of Nethaniah | 3) told to throw God's Word into the river |
| d. Johanan son of Kareah | 4) governor after the fall of Jerusalem |
| | 5) rescued Ishmael's captives |

15.√ For each name in column A find the correct statement in column B.

NAME	STATEMENT
a. Shemaiah the Nehelamite	1) told to throw God's Word into the river
b. Zedekiah son of Josiah	2) king of Babylon, conquered Judea
c. Nebuchadnezzar	3) king taken to Babylon in second deportation
d. Jehoiachin son of Jehoiakim	4) sent letters to Jerusalem against Jeremiah
	5) last king to rule in Judea

LESSON 13

Jeremiah 45:1 to 52:34

Can you tell which chapters relate some key subjects?

In this lesson you will be briefly introduced to Jeremiah's prophecies about other nations. If at all possible, read the assigned passages in a modern version. If you have plenty time, read everything in Jeremiah 46–52.

1. Jeremiah 45 gives Baruch's complaint and the LORD's message to him. It may have been put in the book by the scribe himself. Read what the textbook says (p. 111), then read the short chapter. "Thy life will I give unto thee for a prey" (v. 5) means "I will let you escape with your life" (NIV).
2. State in your own words the three main points in God's rebuke to complaining Baruch. NOTE: Baruch did not fully appreciate what was happening. He was not sorrowful about the same things as the LORD. When the LORD has to bring disaster, we should not expect great things for ourselves. The correct attitude when living through judgments is seen in Habakkuk 3:16–19.
3. The second supplement in Jeremiah is chapters 46–51, which deals with foreign nations. Read what textbook pages 112–113 say about this. Then answer these general questions.
 - a. Why were these oracles not placed with chapter 25, to which they are related? (two reasons)
 - b. What was the conquering power in chapters 46–49?
 - c. List the nine nations in order, copying them from the map on page 112.
 - d. Which four are explicitly promised restoration?
4. Egypt. Read 46:1–6, 13, 26–28, which are selections from two oracles.
 - a. In the first oracle, whose army is going to be defeated by whom? Where?
 - b. What victory by Nebuchadnezzar is foreseen in the second oracle?
 - c. How is the LORD's servant Jacob different from other guilty nations?
5. Philistia. Read 47:1, 6. What are the invading nations called in verse 6?

6. Moab. Read 48:1, 7, 31–32a, 43–44, 47. Chemosh was the principal god of Moab. Verses 43–44a are like Isaiah 24:17–18. What shows that the prophet did not gloat over Moab’s punishment?
7. Ammon. Read 49:1, 4, 6. How was Ammon’s future to be like that of Moab?
8. Edom. Read 49:7, 16–18. How was Edom’s future different from that of Moab and Ammon?
9. Babylon. Read 50:1–7. Bel and Merodach were Babylonian gods.
 - a. What would be the final result for the land of Babylonia?
 - b. What would be the final result for the people of Israel and Judah?
10. Babylon. Read 51:5–12. Note that Israel was completely sinful; her righteousness was the LORD’s work for her (v. 10). This prophecy seems to have a near reference and a far reference (much later). In the near reference, what nation took the initiative in destroying Babylon?
11. Babylon. Read 51:15–19, 24.
 - a. What guaranteed the LORD’s ability to destroy Babylon and exalt Israel?
 - b. What was to be the measure of His judgment on Babylon?
12. Babylon. Read 51:59–64. What was Seraiah, the “quiet prince,” to do with Jeremiah’s prophecies against Babylon?
13. Look at the chart on pages 114–115 of the textbook. What sin did Moab, Edom, and Babylon have in common?

NOTE: Early in this course you learned about three deportations to Babylon: in 605, 597, and 586. The textbook agrees (p. 146) that the first was in 605, yet omits it from the chart on page 116. On that chart it adds a deportation found only in Jeremiah 52. That fourth deportation it dates in 581, five years after the fall of Jerusalem.

14. Read what the textbook says on pages 113 and 116 about the last supplement in Jeremiah. Then read Matthew 1:11–12, 16 and tell what special importance Jehoiachin (Jeconiah) had to merit being featured in the last verses.
15. ✓ What chapter or chapters of Jeremiah tell each of the following? You may have to look at the outlines on pages 17 and 65 for some of them.
 - a. Jeremiah appointed as prophet
 - b. The ultimate deliverance (new covenant)
 - c. The fall of Jerusalem
 - d. Prophecies against the nations

NOTE: Jeremiah had very few converts. And he suffered in many ways, both physically and emotionally. You considered some examples on Chart A; others are found in 27:2; 28:10–11; 32:2–3; 36:19; 36:23; 37:11–16; 37:20; 38:4–13; and 38:28. You may want to review these to help with the last question.

16. The prophet Jeremiah. Throughout this course you have gathered information about Jeremiah himself. If time limitations permitted, you would be asked to organize this information and write several pages. Instead, write only one page or less. Write this title at the top: "Was Jeremiah a Success or a Failure?" Add your name. Then answer the question in the title, giving evidence. Turn this paper in with the unit examination.

Prepare for unit 4 examination in the usual way, then take it. Do not forget to turn in your Charts B and C and your short paper. Be sure your name is on each sheet. Congratulations for finishing this course!

ANSWERS

UNIT 1

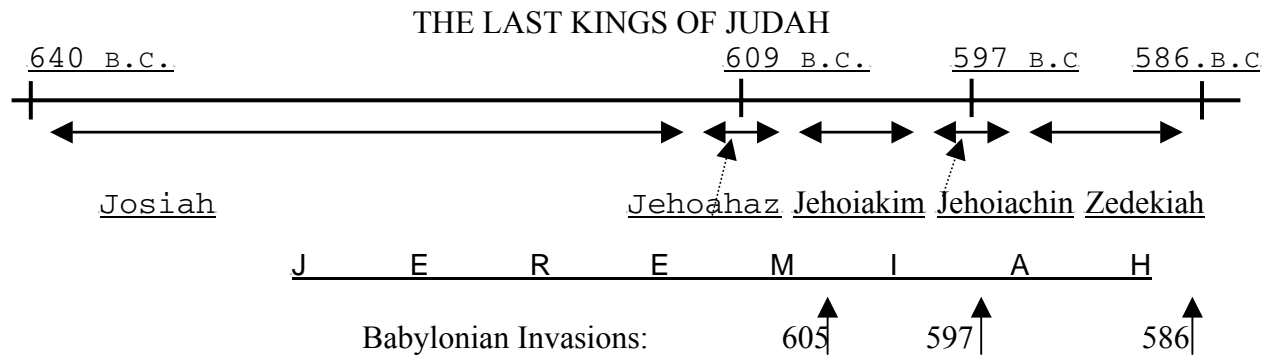
LESSON 1

1. a. P e. J i. P
 b. J f. - j. J
 c. P (or S) g. S k. J (or S)
 d. S h. J l. J
3. a. True (p. 5) f. True (p. 8) k. True (p. 13)
 b. False (p. 5) g. True (p. 9) l. False (p. 13)
 c. False (p. 5) h. False (p. 9) m. True (p. 13)
 d. False (p. 7) i. True (p. 10) n. False (p. 14)
 e. True (p. 8) j. True (p. 12) o. False (p. 15)
4. to get the thrust of the larger units of thought (p. 5)
5. a. at Mt. Sinai when God brought Israel out of Egypt
 b. in 586 B.C. when Jerusalem and the temple were destroyed
 c. The fall of the kingdom is the main story of Jeremiah.
6. (a) The day of judgment could be near.
 (b) Many ignore the true God.
 (c) God is still in charge of history. (p. 7)
7. (a) Much of it is autobiographical and confessional.
 (b) It is basically composed of discourses, with narrative portions mixed in.
 (c) Not all parts are in chronological order.
8. a. 1. b 2. c 3. a 4. b (p. 8)
 b. 30–33 (p. 10)
 c. Book I (chs. 1–20) (p. 10)
9. (a) The atmosphere is one of warning and doom.
 (b) There is a progression to a climax in the destruction of Jerusalem.
 (c) Seeds of hope are scattered here and there.
 (d) There appears to be a disconnectedness about some of the parts.
11. a. Josiah b. Jehoahaz c. Jehoiakim d. Jehoiachin e. Zedekiah
 NOTE: Some of these five names may be difficult to remember. Notice that the Hebrew name for the LORD (Yahweh) is part of each of them, pronounced as final “iah” in the first and last and initial “Jeho” in the middle three. Remember that to “Jeho” you must add “ahaz,” “iakim,” and “iachin.”
12. a. 627 b. 612 c. 605 d. 586 e. 722
13. a. (any five)
 a keen awareness that God was real dauntless faith (no fear)
 belief in prayer gentleness
 willingness to suffer for God’s sake meekness
 honesty that could not be bribed patience
 frankness (was candid) bravery
 devotion to preaching passion (p. 14)
- b. (your answer)
14. a prophet’s voice for the sovereign judgments of God (p. 14)

LESSON 2

1. a. Josiah, Jehoiakim, Zedekiah (Jeremiah 1:2–3)
 b. False (Jeremiah 1:2)
 c. 627, 586 (pp. 12–13) NOTE: Some say he began in 626.
 d. forty
 e. Anathoth

2.
 - a. Manasseh, king of Judah, has done these abominations, and has done wickedly above all that the Amorites did, and has made Judah also to sin with his idols. (2 Kings 21:11; v. 15 is similar)
 - b. True (2 Kings 21:4, 5, 7)
3.
 - a. True The name was Hilkiah.
 - b. the book of the law (2 Kings 22:11)
 - c. Huldah the prophetess (2 Kings 22:15–20)
 - d. the king, the elders, and all the people (2 Kings 23:1, 3)
 - e. at the temple, purifying it (2 Kings 23:4)
 - f. to Bethel and other cities of Samaria (2 Kings 23:15–20)
 - g. Bethel (2 Kings 23:15–17; compare 1 Kings 13:1–3)
 - h. False (2 Kings 23:31)
4.
 - a. Daniel
 - b. all the men of valor and craftsmen (2 Kings 24:12–16)
 - c. Ezekiel
 - d. Zedekiah (2 Kings 24:17–20) NOTE: Jehoiachin, who had already ruled and been deported to Babylon, was last in one sense. As Zedekiah's nephew (son of his brother Jehoiakim), he was the latest *generation* of David's descendants to rule.
 - e. his ninth year and tenth month (2 Kings 25:1–2)
 - f. False (2 Kings 25:7)
5.
 - (1) Chapters 1–20, which were destroyed by Jehoiakim.
 - (2) Chapters 1–20 again, plus others (possibly as many more as in 1–20)
 - (3) During the reign of Zedekiah and after the fall of Jerusalem
 - (4) Chapter 52
6.
 - a. Assyria
 - b. (Neo-)Babylonia
 - c. yes
 - d. Jehoiakim, Jehoiachin, Zedekiah
 - e. the fall of Nineveh in 612
7.
 - a. Jehoiakim
NOTE: Jeremiah 52:28–30 does not include this deportation in the three it lists (see p. 116), possibly because so few captives were taken in it.
 - b. False
 - c. False
 - d. Jehoahaz (Shallum), 3 months, son
Jehoiakim (Eliakim), 11 years, son
Jehoiachin (Jeconiah, Coniah), 3 months, grandson
Zedekiah (Mattaniah), 11 years, son
8.
 - a. the main route between Egypt and Mesopotamia (Assyria and Babylon)
 - b. Tigris and Euphrates
 - c. Tigris
9. (Your chart should be similar to the one that follows.)



LESSON 3

4. a. True (p. 17) d. False (p. 19) g. False (p. 21)
 b. True (p. 18) e. True (p. 20) h. False (p. 22)
 c. False (p. 19) f. False (p. 21)
5. nine public sermons, eight personal experiences (pp. 17–18)
6. office of priest (p. 18)
7. by his autobiographical style (p. 19)
8. (1) He foreknew [chose] Jeremiah before he was born.
 (2) He had caused him to be born.
 (3) He had separated him for a holy service. (p. 19)
9. NEGATIVE POSITIVE
 root out build
 pull down plant
 destroy
 throw down
10. a. to make a lasting impression (p. 20)
 b. the almond tree (p. 20)
 c. (1) Jeremiah’s specific reference to Babylon and the north as recorded in Jeremiah 25:9
 (2) the fulfillment of prophecy by Babylon (the Chaldeans) in 586 (p. 21)
 d. the almond tree—the LORD Himself would bring His word to pass
 the boiling caldron—judgment was about to come out of the north (Babylon)
11. a. the sovereign protection of God (p. 22)
 b. He would be unpopular and hated.
14. a. False (p. 23) d. True (p. 25) g. False (p. 27)
 b. True (p. 23) e. False (p. 25) h. True (p. 27)
 c. True (p. 24) f. True (p. 26) i. True (p. 28)
15. in the temple and on the street corners in Jerusalem (p. 22)
16. a. “Thy backslidings shall reprove thee.”
 b. (1) compared Israel’s past and the present (2:1–8)
 (2) asked why God’s people had chosen the bad (2:9–25)
 (3) foretold the future (2:26–37)
 c. unfaithful wife, degenerate vine, a caught thief
 d. (1) had forsaken the fountain of living waters (God)
 (2) had made broken cisterns that could hold no water (committed idolatry)
 e. Where are the gods that thou hast made thee? Let them arise, if they can save thee. (2:28)
17. a. a last chance to return to God
 b. Ways: return to God (1) wholeheartedly, not feigned (2) in contrition.
 Purposes: (1) for future restoration (2) for present deliverance

- c. Josiah’s early reforms (p. 26)
- d. by confessing their sin (p. 28)
- e. (1) the ark (2) Jerusalem

REVIEW QUESTIONS

- 1. d 2. c 3. c
- 4. a prophet’s voice for the sovereign judgments of God

- 5. 640 8. 586 11. Jehoiachin
- 6. 609 9. Josiah 12. 627
- 7. 597 10. Jehoahaz 13. Jehoiachin

UNIT 2

LESSON 4

- 4. a. True (p. 29) d. False (p. 32) g. False (p. 34)
- b. True (p. 30) e. False (p. 33) h. True (p. 35)
- c. False (p. 31) f. True (p. 34)
- 5. a. lion—destroys, disrupts, takes away peace
 hot wind—lays bare, ruins, antagonizes life and livelihood (p. 29)
- b. the eye of the divine Judge (p. 30)
- c. (1) the fact no one could change that his whole nation would quickly be ruined
 (2) the fact that his people were foolish, with no excuse for it (pp. 30–31)
- d. earth, formless, void, heavens, light
- e. by external prettiness (of words) and a pitiable cry for help
- 6. a. untaught laity (common people) and taught leaders (great men) (p. 32)
- b. devour the fields and the cities
 take the people captive to serve strangers in a foreign land
- c. (You probably copied the lines “Astonishing and horrible . . . love to have it so!”)
- 7. a. He was so full of God’s wrath that he could not hold it in. (6:11; p. 34)
- b. the good ways walked in by righteous men of old (p. 35)
- NOTE: Another interpretation is that these ways were the law given at Mt. Sinai.
- c. In a furnace lead is melted along with the impure silver. Then air is blown on the molten metals. The lead mixes with the impurities and carries them away, leaving pure silver. If the silver remains impure, it is rejected.
- 10. a. True (p. 36) c. True (p. 38) e. True (pp. 39–40)
- b. True (p. 37) d. False (p. 38) f. False (p. 40)
- 11. a. Jehoiakim (p. 36)
- b. religion, heathen gods, self (pp. 37–38)
- c. be concerned for the weak, respect life, worship and serve only the LORD
- d. (1) the temple of Jehovah (2) We are delivered (7:4, 10)
- e. because the people were so sinful (abominable) that it was as though judgment had already come (p. 38)
- f. the ancient Babylonian goddess Ishtar (goddess of love and fertility) (p. 38)
- g. because Topheth was the place of child sacrifice (p. 39)
- 12. a. because they rejected it and because God’s ministers did not teach it (pp. 39–40)
- b. They preached “Peace, peace” when there was no peace. (p. 40; 8:11)

LESSON 5

- 3. a. False (p. 41) b. True (p. 42) c. False (p. 43) d. False (p. 44)
- 4. a. (1) His people’s lost state was unnecessary (because grace from heaven was available).
 (2) the utter degradation of the heart of the people (p. 41)
- b. (1) “Is not the LORD in Zion?”
 (2) “Is not her king in her?”

- b. On the Sabbath Israel was to (1) get physically and spiritually refreshed and recharged, (2) remember divine redemption, (3) magnify the LORD as Consecrator. (p. 59)
- c. Messiah’s future kingdom
- d. Apparently it is not obligatory to observe one day above another. It is all right to “esteem every day alike.” Observing days is returning to the bondage of “weak and beggarly elements.”
- 8. a. They summarize the main ideas of the previous chapters and bring to a climax the published messages and experiences of the prophet. (p. 60)
- b. (1) God had power and authority to punish or bless Israel.
(2) He could change His course in Israel according to Israel’s choice.
(3) Though punishment had been announced, Israel could still avoid it. (pp. 60–61)
- c. because the people conspired against him (p. 61)
- d. the irreversibility of the coming judgment (A broken clay bottle could not be properly restored to use.) (p. 62)
- e. Pashhur, the priest, chief officer of the temple (p. 62)
- f. chapter 20 (p. 63)
- g. because the message was like a burning fire in him when he didn’t speak (p. 64)
- 9. In these verses Jeremiah refers back to God’s calling him to be a prophet and promising to be with him (at the beginning of Book I) and to the difficulties that obedience has brought.
- 10. Your summaries should be similar to these:
 - 6:5a not allowed to marry, mourn, feast
 - 6:6c Persecutors were against him because they had forsaken God.
 - 6:8e Pashhur had him flogged and put in stocks.
 - 6:8g Though he tried to quit preaching, the message was a fire in him.

LESSON 7

- 1. Your answers in column 4 should be similar to these:
 - a. For 6:5a to marry, to mourn, to feast
For 6:6c because they had forsaken the true God, whose word he preached
For 6:8e had him whipped and publicly put in stocks
For 6:8g because the message was like a burning fire in him
 - b. For 4:5c His nation would soon be ruined, had no excuse for its foolishness.
For 4:7INTRO His was a message of judgment to people that could not hear.
(You should have completed the entire section on Jeremiah’s Sufferings.)

UNIT 3

LESSON 8

- 3. a. False (p. 65) e. True (pp. 68–69) j. True (pp. 72–73)
- b. True (p. 66) f. True (p. 70) k. False (p. 73)
- c. True (p. 67) g. False (p. 70) l. True (pp. 73–74)
- d. False (p. 68) h. True (p. 71) m. True (p. 74)
- i. True (p. 72) n. True (p. 75)
- 4. (1) The Sure Captivity (chs. 21–29)
(2) The Ultimate Deliverance (chs. 30–33)
- 5. He made secret alliances with surrounding nations and eventually revolted against Babylon. (p. 66)
- 6. a. Assyrian army
b. The Angel of the LORD destroyed much of the Assyrian army, and the Assyrian king went back home.
c. He would fight against Judah and deliver the survivors to Nebuchadnezzar. (p. 67)
d. submit to the Chaldeans or forfeit their own lives (p. 67)
- 7. Jewish kings, prophets, people
Babylon, other ungodly nations (p. 67)
- 8. a. Jehoiakim b. Jehoiakim c. Jehoahaz (Shallum) d. Jehoiachin (Coniah) e. Jehoiachin (Coniah)
- 9. because Jesus was not really of Coniah’s seed since Joseph was only the legal father (p. 70)

10. a. the Messiah (Jesus Christ) (p. 70)
b. His name meant “Jehovah is my righteousness,” but Zedekiah was unrighteous. (p. 71)
11. a. (1) to stand in the council of God to know His words
(2) to acknowledge that God is omnipresent (filling heaven and earth)
(3) to distinguish between God’s words and a man’s dreams (p. 71)
b. that the false prophets were a burden on the LORD’s shoulder, which He would cast off (p. 72)
12. a. the captives just taken to Babylon, who would be restored physically and spiritually
b. the king and the people who remained in the land, who would be “removed into all the kingdoms” and “consumed from off the land” (pp. 72–73)
13. a. He had been anxious and taken the initiative to save the people. (p. 73)
b. Turn, or return, or repent. (p. 73)
c. seventy years (pp. 73–74)
14. a. by making all the nations drink God’s cup of the wine of wrath (p. 74)
NOTE: Possibly Jeremiah offered all their ambassadors such a cup.
b. “the great day of God” at Armageddon (p. 75)
c. 3 (p. 75)

LESSON 9

3. a. True (p. 76) e. True (p. 79) i. False (p. 82)
b. True (p. 76) f. True (p. 80) j. True (p. 82)
c. True (pp. 76–77) g. True (p. 80) k. True (p. 83)
d. False (pp. 77–78) h. True (pp. 81–82) l. True (p. 84)
4. a. to show that Jeremiah’s experiences confirmed the authenticity of his message (p. 76)
b. to priests, prophets, and the people (p. 77)
c. They reacted violently, trying to kill him, accusing him of blasphemy. (p. 77)
d. Jehovah sent me. (p. 77)
e. evidently because Uriah’s work for God was finished (p. 78)
5. a. Serve Babylon and live. (p. 79)
b. They symbolized bondage to Babylon. (p. 79)
c. the fact of His sovereignty (I have made... and I give unto whom seemeth right unto me.) (p. 80)
d. They should intercede to God that the remaining temple vessels not be taken to Babylon. (p. 81)
6. a. that within two full years Babylon would be crushed and the captives of Judah returned (p. 81)
b. He snatched the yoke’s wooden bar from Jeremiah’s neck and broke it. (pp. 81–82)
c. that Hananiah would die before the year was out (p. 82)
7. a. 1 (p. 83)
b. being roasted in the fire by king Nebuchadnezzar
c. arrest Jeremiah (p. 83)
d. deprive him of male offspring to perpetuate his name, and let him die without seeing good come to God’s people (p. 84)
8. a. In his struggle with the false prophets in general, did you include their reaction to his temple message and his test for them? Did you summarize his struggles with Hananiah, with Ahab and Zedekiah, and with Shemaiah?
b. You probably emphasized that the LORD’s message through him was authenticated and the false prophets were discredited. In fact, some of them ceased to exist.

LESSON 10

3. a. True (p. 84) e. False (p. 87) i. False (p. 89)
b. True (p. 85) f. False (p. 87) j. False (p. 90)
c. True (p. 86) g. True (p. 88) k. True (pp. 90–91)
d. False (p. 86) h. True (p. 89) l. True (p. 92)
4. a. the consolatory hope of salvation in ultimate deliverance from physical and spiritual bondage (p. 84)
b. ultimate deliverance

- c. 2 (p. 84)
- d. imprisoned in the court of the guard (p. 84)
- 5. a. 23:5
- b. 30:24b and 31:1a
- c. 3 (pp. 85–86)
- 6. a. the tribulation in the end-time Day of the LORD (p. 86)
- b. “correct thee in measure” and “not leave thee altogether unpunished” (v. 11)
- c. It will be rebuilt. (v. 18)
- 7. a. because Ephraim was considered as the head and representative of the ten tribes (p. 87)
- b. 2 (p. 87)
- 8. “habitation of justice and mountain of holiness”
- 9. a. 1. the new covenant
- 2. because the old covenant could not save
- 3. “in their inward parts, and in their heart”
- 4. bring people to know God personally
- 5. forever
- b. because it will last forever (even beyond the last days) (p. 90)
- 10. a. in the LORD’s word of restoration (p. 90)
- b. “Behold, I am Jehovah, the God of all flesh: is there anything too hard for me?”
- c. “Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not.” (33:3)
- d. the powers (miracles) of the world to come NOTE: This means that Jesus’ miracles showed His ability to bring the promised kingdom.
- e. Branch of righteousness
- f. Jehovah Tsidkenu (Jehovah our righteousness) (p. 92)

UNIT 4

LESSON 11

1. (Your answers are probably similar to these.)

<u>REFERENCE</u>	<u>TITLE (SUBJECT)</u>
34:1–7	Predictions when Siege Began
34:8–22	Freeing Hebrew Slaves
35:1–19	Faithful Rechabites
36:1–32	The King Burns the Scroll
37:1–10	Zedekiah Inquires; LORD Predicts Defeat
37:11–21	Jeremiah in Prison and Guardhouse
38:1–13	Ebed-melech Rescues from Cistern
38:14–28	Jeremiah Counsels Surrender
39:1–18	Fall of Jerusalem

2. (Check your answers to the three assigned paragraphs, to see if they are similar to these. Then copy the others—including 34:1–7 as already given.)

<u>REFERENCE</u>	<u>MESSAGES FROM THE LORD</u>
34:8–22	Reprove those who took their slaves back after releasing them; the Babylonians would return to kill them or take them captive.
35:1–19	Offer the Rechabites wine; use them as contrast to the rest of the people, who paid no attention to the LORD.
36:1–32	Write all previous prophecies in a roll; later write them again; tell Jehoiakim of a curse on him.
37:1–10	Tell King Zedekiah that Pharaoh’s army would go home—and the Chaldeans would return and burn Jerusalem.
37:11–21	(none)
38:1–13	To spare their lives, the people should surrender to the Chaldeans.

- 38:14–28 To spare the city and his family, the king should surrender.
 39:1–18 The LORD would deliver Ebed-melech.
3. (Check your answers; copy the others—as for question 2.)
- | <u>REFERENCE</u> | <u>TREATMENT BY MEN</u> |
|------------------|--|
| 34:1–7 | (none) |
| 34:8–22 | (none) |
| 35:1–19 | (none) |
| 36:1–32 | restricted from going into the temple; he and Baruch had to hide |
| 37:1–10 | He came and went—no longer in prison. |
| 37:11–21 | smitten and put in the house of Jonathan, later released by the king, then held and fed in the court of the prison |
| 38:1–13 | Princes (officials) forced king to let them put him in cistern. |
| 38:14–28 | warned not to tell the princes all his conversation with the king; kept in the court of the prison |
| 39:1–18 | taken out of the court of the prison by the Babylonians and committed to Gedaliah |
4. a. True (p. 93) e. False (pp. 97–98) i. True (p. 100)
 b. True (p. 95) f. True (p. 98) j. True (p. 101)
 c. False (p. 96) g. True (p. 99) k. False (p. 102)
 d. False (p. 96) h. True (p. 99) l. True (p. 103)
6. a. the Babylonians’ retreat when they saw the Egyptians coming (p. 95)
 b. to the sword, pestilence, and famine
 c. by cutting a calf in two and passing between its parts
 NOTE: This symbolized the death of those passing between the parts—a death to take place if they broke the covenant. In Genesis 15:9–21 the LORD used this symbol to pledge that He would keep the covenant with Abram.
7. a. He offered the Rechabites wine to drink. (p. 96)
 b. They had faithfully obeyed their forefather (for centuries) whereas Israel had not listened to the LORD. (p. 97)
 c. wine, settled town life, farming (p. 96)
8. a. Baruch (Jeremiah’s secretary) (p. 97)
 b. to all the people, then the princes, then the king (pp. 97–98)
 c. In anger he cut it up and burned it. (p. 98)
9. a. because the captain of the ward, seeing him leave the city and head north, thought he was deserting (p. 99)
 b. because they thought he was weakening the morale of the fighting forces (p. 99)
 c. because the LORD had promised he would live to see the fall of Jerusalem (p. 100)
 d. (your answers)
 e. Ebed-melech, the Ethiopian (a black man) (p. 100)
10. a. They were slain. (p. 102)
 b. His eyes were put out and he was carried in chains to Babylon, where he lived the rest of his life in prison. (p. 102)
 c. They were taken captive. (p. 102)
 d. all houses (burned) and the wall (broken down) (p. 102)
 e. released him from the court of the guard in Jerusalem and from the other captives in Ramah (pp. 102–103)
 f. He was delivered. (p. 103)

LESSON 12

1. (Your answers are probably similar to these.)
- | <u>REFERENCE</u> | <u>SUMMARY (1–2 SENTENCES)</u> |
|------------------|--|
| 40:1–6 | The Babylonians released Jeremiah at Ramah, giving him a choice of going to Babylon or staying with Gedaliah. He chose the latter. |
| 40:7–12 | Scattered Jewish military units gathered to Gedaliah, who told them to serve the Chaldeans. Other Jews returned and found lots to eat. |

- 40:13–16 Gedaliah did not believe Johanan’s warning that Ishmael planned to kill him.
 41:1–10 Ishmael and other royal princes assassinated Gedaliah and many supporters, carried away captives. NOTE: Jeremiah and Baruch were probably among these captives.
 41:11–18 Johanan and his forces rescued Ishmael’s captives and led all the survivors to near Bethlehem.
2. (Your answers are probably similar to these.)
REFERENCE SUMMARY (1–2 SENTENCES)
 42:1–6 The survivors asked Jeremiah to find out the LORD’s will—and promised to do it.
 42:7–22 The LORD said to stay in the land, under His protection, and not go to Egypt, where they would perish.
 43:1–7 Leaders accused Jeremiah of lying at Baruch’s instigation, took the survivors to Egypt.
 43:8–13 In Egypt the LORD had Jeremiah hide stones where Nebuchadnezzar would set his throne before smiting the land and burning temples.
 44:1–14 The LORD reminded the survivors in Egypt that He had punished Judah for idolatry. He would destroy the survivors for idolatry.
 44:15–19 The survivors insisted on worshipping the queen of heaven, thinking that their troubles came from neglecting her.
 44:20–30 Jeremiah explained that the troubles came from that idolatry. He predicted that they would no longer use the LORD’s name in Egypt but would perish.
3. (Your answers are probably similar to these.)
REFERENCE TITLE (6 WORDS OR LESS)
 40:1–6 Jeremiah Stays with Gedaliah
 40:7–12 Scattered Jews Join Gedaliah
 40:13–16 Gedaliah Disbelieves Plot
 41:1–10 Ishmael Assassinates Gedaliah
 41:11–18 Johanan Rescues Captives, Heads South
 42:1–6 Survivors Ask the Lord’s Will
 42:7–22 Lord Says to Stay in Judea
 43:1–7 Survivors Refuse Word, Go to Egypt
 43:8–13 Lord Predicts Nebuchadnezzar’s Coming to Egypt
 44:1–14 Lord has Punished, will Punish, Idolatry
 44:15–19 Survivors Insist on Idolatry
 44:20–30 Lord will Abandon Survivors to Death
5. a. True (pp. 103–104) d. True (p. 106) g. False (p. 109)
 b. True (p. 104) e. True (pp. 106–107) h. True (p. 110)
 c. False (p. 105) f. False (p. 108) i. True (p. 110)
6. a. to go to Babylon or remain in Judah (p. 104)
 b. gathering the late summer fruits (and olives) and making wine (p. 105)
 c. (1) Gedaliah, his officers, and all the Jews that were with him
 (2) seventy men on the way to Jerusalem (p. 105)
7. a. to pray for them that God would direct them (p. 106)
 b. that they must remain in the land (not fearing Nebuchadnezzar but trusting the LORD for protection)
 c. Baruch (pp. 106–107)
 d. Your answer probably recognizes that pride must be confessed.
8. a. Nebuchadnezzar’s (p. 108)
 b. to the wrath of the “queen of heaven” (for discontinuing offerings to her) (p. 109)
 c. His name would “no more be named in the mouth of any man of Judah in all the land of Egypt.” (p. 109)
9. to emphasize the truth that though one’s earthly ministry comes to a close, its fruits continue in time and eternity (p. 110)

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|--------------|----------|----------|
| 10. a. 3,1,2 | d. 1,2,3 | g. 3,2,1 |
| b. 2,3,1 | e. 3,1,2 | h. 3,2,1 |
| c. 2,1,3 | f. 1,3,2 | i. 2,1,3 |
| | | j. 1,2,3 |
12. a. 3 b. 4 c. 1 d. 5
 13. a. 4 b. 3 c. 2 d. 1
 14. a. 1 b. 4 c. 2 d. 5
 15. a. 4 b. 5 c. 2 d. 3

LESSON 13

2. Your answers are probably similar to these.
 - (1) Agree that I know best how to judge.
 - (2) Don't try to get what you can for yourself.
 - (3) I will protect you when I judge others. (p. 111)
3. a. (1) They would have interrupted the main emphasis, on Judah.
 (2) They were fulfilled after the destruction of Jerusalem. (p. 112)
- b. the Chaldean army (p. 112)
- c. Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Elam, Babylon
- d. Egypt, Moab, Ammon, Elam (p. 113)
4. a. Pharaoh-necho's army, by Nebuchadnezzar, at Carchemish
- b. over Egypt and its gods
- c. Jacob will not be destroyed but returned to his land after being corrected.
5. the sword of the LORD
 NOTE: This is a common thought in prophecies; compare 49:37.
6. He howled (wailed), cried out, mourned, wept. (31–32a)
7. Captives from their nations were to return home.
8. No one would dwell in Edom.
9. a. No one would dwell there. (See also 50:39; 51:29, 43, 62.)
 b. They would return to Zion and the LORD—and have a new covenant. (See also 50:18–20, 33–34; 51:5–6.)
10. Media (v. 11; 51:28)
11. a. His power to create and control the world
 b. what the Babylonians had done to Zion (also vv. 34–35, 49)
12. take the book to Babylon, read the words, bind a stone to it, and throw it into the Euphrates River, saying that Babylon would so sink and not rise again
13. pride
14. At the time of the deportation, he was the last person in the lineage of the coming Christ.
15. a. ch. 1 b. chs. 30–33 c. chs. 39 and 52 d. chs. 46–51

CHART A: JEREMIAH'S LIFE

1 REFERENCE 2 IN LESSON IN BIBLE		3 WHAT TO LOOK FOR	4 INFORMATION (ANSWERS)
<i>Jeremiah's Nation</i>			
1:4 note, 5		When the Old Testament kingdom began and ended	
1:5c		The main story of the book	
2:1a,d	1:2-3	During his ministry: the 3 main kings of Judah, the big climax	
2:6d, 9		The kings of Judah at the 3 Babylonian invasions	
3:16d	2:13	Israel's two stupid evils	
4:7c	6:27-28	The effect of his ministry on Israel	
5:9a	11:1-4	Conspiring against the LORD, what covenant did Israel break?	
4:11b	ch. 7	Israel's 3 false trusts	
<i>World Powers & Captives</i>			
2:6a		The world power during most of Josiah's reign	
2:6b		The world power after 605	

1 REFERENCE 2 IN LESSON IN BIBLE		3 WHAT TO LOOK FOR	4 INFORMATION (ANSWERS)
2:4a		An outstanding captive in first deportation	
2:4c		An outstanding captive in second deportation	
<i>Jeremiah's Home & Character</i>			
2:1e	1:1	His home town	
3:6	1:1	His office before becoming a prophet	
1:13		Eight of his personal qualities	
5:11	14:19–22	His concern when praying for Israel	
4:11e	7:16	What the LORD told him to stop doing	
<i>Jeremiah's Call</i>			
2:1c,d		In what year he was called, how long before the fall of Jerusalem	
3:8	1:5	The LORD's rights to appoint him prophet	
3:9	1:10	What he would accomplish, negative and positive	

1 REFERENCE 2 IN LESSON IN BIBLE		3 WHAT TO LOOK FOR	4 INFORMATION (ANSWERS)
3:10	1:11, 13	Two visions at his calling, with meanings	
3:11	1:18–19	How people would react to him and how he would be protected	
6:4c	15:19–21	The LORD’s promise that restored him at his lowest point	
<i>Some Object Lessons & Parables</i>			
4:6 Intro, a	5:1	What he searched for in Jerusalem in vain	
5:10b	13:1, 7	What he bought and ruined What its marring meant	
6:8b	18:1–10	What object lesson taught the LORD’s power and authority to punish or bless Israel, or change how He treated Israel?	
6:8d	19:1, 10– 11	What object lesson taught that the coming judgment could not be reversed?	
<i>Jeremiah’s Sufferings</i>			
4:5c	Ch. 4	Two facts that caused him anguish	
4:7 Intro	6:10	Why preaching was difficult for him	
4:7a	6:11	Why he kept speaking though people would not listen	

1 REFERENCE 2 IN LESSON IN BIBLE		3 WHAT TO LOOK FOR	4 INFORMATION (ANSWERS)
4:7 Note	26:8	Danger for him from preaching the Temple Discourse	
5:4a	8:18—9:6	Why his heart was crushed	
5:4e		Who was right? The weeping prophet or the optimistic people?	
5:8 Note		The character of his “confessions” (laments)	
5:9b–e	11:21 12:6	The first two conspiracies against him	
5:9f	12:6–8	How his suffering helped him understand the LORD	
6:4 Intro, b	15:1, 10	Why he despaired of life	
6:4c	15:19–21	The LORD’s main promise that restored his spirit	
6:5a	16:2, 5, 8	Activities he was not allowed	
6:6c	17:13, 18	Why his persecutors were against him	
6:8e	20:1–2	What Pashhur, chief officer of the temple, did to him	
6:8g	20:9	Why he kept on preaching in spite of sufferings	

CHART B: JEREMIAH 34-39

REFERENCE	TITLE (SUBJECT)	MESSAGES FROM THE LORD	TREATMENT BY MEN
34:1-7			
34:8-22			
35:1-19			
36:1-32			
37:1-10			
37:11-21			
38:1-13			
38:14-28			
39:1-18			

CHART C: JEREMIAH 40–44

REFERENCE	SUMMARY (1–2 SENTENCES)	TITLE (6 WORDS OR LESS)
40:1–6		
40:7–12		
40:13–16		
41:1–10		
41:11–18		
42:1–6		
42:7–22		
43:1–7		
43:8–13		
44:1–14		
44:15–19		
44:20–30		